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**Catholicism
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America**

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The Journal of

LIBERAL RELIGION

PUBLISHED quarterly by the
Unitarian Ministerial Union,
with the cooperation of the Uni-
versalist Ministerial Union and
The Meadville Theological
School.

To encourage creative, scholarly writing by religious liberals.

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North Mayfield Avenue, Chicago
44, Illinois. Subscriptions should
be sent to the same address.
The subscription rate is *one dollar
per year, payable in advance.*

ALL contributions submitted to
the editors should be accom-
panied by suitable return en-
velope and sufficient postage.
Manuscripts cannot be returned
unless this formality is observed.

LIBERAL RELIGION

VOLUME SEVEN

WINTER

NUMBER THREE

The Power and the Glory of Rome

AN EDITORIAL

These have been great days for Catholicism, what with the Church of Rome enjoying a resurgence of pomp, pageantry and publicity rarely known in history; and with America, second only to Rome itself, playing the leading role.

Never for a moment during these past few years have we been permitted to forget that this was coming. Did not the Archbishop of New York—throughout the course of the war—travel far and wide across the earth, holding mass on every battle front, breaking bread with General Franco in Spain, and being conveniently at hand for another solemn mass on the battleship Missouri when Japan signed her surrender? And did not the American press, radio and screen almost give the impression that this archbishop was in spirit if not in truth the arch-chaplain of the Allied armies?

Moreover, such activities were but a herald of greater things to come. Now, with the post-war era upon us the nation's headlines announce that the Holy Father, responding to the demands of our modern world, had broken an age-old precedent by bringing the Sacred College of Cardinals to its full strength of seventy-two, and giving it for the first time in history a non-Italian majority. If further proof were needed that the requirements of the atomic age were being fully met, we were told that the American Cardinal Spellman would probably be appointed the new Papal Secretary of State, and that he might even become the next Pope.

It was thus that the world stage was set for the spectacular flight of the cardinals and their clerical entourage to the Eternal City. Increasingly, cardinals prefer air travel. Symbolizing speed, power, efficiency and modernity, it also commands wide publicity. Moreover, the planes are safe enough for are they not all blessed in a last solemn rite just before

the take-off? And press photographers and radio announcers hover constantly near to make sure that a national audience, hanging breathlessly on every word and every gesture of the departing clerics, will hear and see all that transpires.

Certainly, now the eyes of Protestantism should be opened, not merely to the portent of a resurgent and reactionary church with which the liberal forces of America must come to grips, but to its own spiritual bankruptcy, its inability to alter or affect the course of events, or hold its own with its powerful Christian rival. Protestantism has, for the most part, stood by, not so much in anger and in shame as in innocence and in apathy, when Fascism—under the repeated blessings of the Vatican and the bishops—marched roughshod over Ethiopia and Spain. Protestant leadership could organize no effective counter-attack because it had no clear-cut counter-philosophy.

Protestantism: Chorus of Discordant Voices

Nor can it be said that Protestantism offered intelligent opposition to the Vatican when the present pope—the former Cardinal Pacelli—came to America in 1936 to solicit the cooperation of President Roosevelt in Catholicism's fight on the Soviet Union. And so today Protestants are in no position to deny that, judged by the manner in which Catholicism has turned every modern technique of publicity and propaganda to its service it has become by all odds the dominant religious force in America. In contrast with such aggressiveness on every social front—engineered from the archepiscopal “power house” on Madison Avenue, New York, and from the offices of the National Catholic Welfare Conference—Protestantism suggests at best a chorus of discordant voices. Some are indeed strong and eloquent, and some merely strident; but all are ineffective because they lack unity alike of purpose and of method.

Protestantism cannot even speak its mind on the issues that divide it from Catholicism. It cannot—that is—command a national audience when it has something significant to say. The most vigorous voice thus far heard was that of Bishop G. Bromley Oxnam, President of the Federal Council of

Churches of Christ in America. Speaking recently before an audience of more than 20,000 persons in St. Louis, Dr. Oxnam centered his attack on the complaint constantly made by the Catholic hierarchy that American non-Catholics are intolerant. "Wherever Protestants have protested against intolerance upon the part of the Roman Catholic Church," said he, "their protests have been called intolerance." Again,

It is not intolerance to protest against Roman Catholic activities that seek, through boycott, to threaten newspapers and therefore control them in Roman Catholic interests. . . . It is not intolerance to protest against the actions of certain Roman Catholic leaders to deny Protestant ministers access to the radio by threatening station owners with the loss of consumer support of products advertised. . . . It is not intolerance to insist upon the separation of church and state, and therefore to object to the use of public funds for private and sectarian education. . . . It is not intolerance to point out the fundamental contradiction that lies in the Roman Catholic position that in effect means a demand for religious liberty where the Roman Catholic is in the minority, but denies it in practice where the Roman Catholic is in the majority.

This was strong language, but it was no stronger than Catholic leaders are accustomed to use both in the press and over a national radio hook-up. And what happened to President Oxnam's address? The nation's press united, as it were, in one vast conspiracy of silence—so fearful was it of the disapproval of the Roman hierarchy. Only the St. Louis Globe Democrat published it. The Associated Press garbled and abbreviated it almost beyond recognition, and most of the American newspapers ignored it altogether. The vast majority of the public had no way of knowing that such an indictment of Catholicism was ever delivered.

This, then, is a clue to the understanding of our problem. Catholicism is all-out orthodoxy; Protestantism is orthodoxy filled with doubts and uncertainties—and frequently, therefore, also with nostalgia—still looking for the ancient consolations, still yearning for other worlds. It has continued through these four centuries of its history, not as a new religious and spiritual power, but as a profuse growth of shoots and sprouts off the main stem of the ancient faith.

Protestantism is still too uncomfortably Catholicism's wayward child, whose freedom is more often a source of embarrassment and confusion than of strength.

Protestantism must become either very much more orthodox, or very much less so. It ought either to learn from Catholicism how more effectively to combine the ancient pageantry and supernaturalism with streamlined technology and shrewd political and administrative maneuvering; or it ought to renounce its supernatural attachments altogether, and identify itself more intimately — and more frankly — with the human and the earthly scene. Indeed, it is the latter which Protestantism should accept as its true historic function. It should be unashamedly liberal in the best sense, accepting life as process, movement, change, as conscious growth and purposeful advance—and specifically in human terms.

Liberalism: Catholicism's Relentless Enemy

To all this Catholicism is irrevocably opposed. Catholicism fears liberalism and progress regardless of the names by which it is known, for the spirit of liberalism is the "rejection of the divine law." It lies at the source of all the "evils" which afflict the Church, for it implies a turning to human intelligence and human means in the solution of human problems. Catholicism cannot become liberal, and survive as Catholicism.

It is at this point, then, that we must take issue with the hierarchy, and do so relentlessly. We must find ways and means of keeping open all the channels of education, discussion and criticism, and of resisting every effort on the part of the Church to impose its censorship. Moreover, if we succeed we shall find a vast multitude of intelligent and socially minded Catholics—now chafing under the restrictions imposed by their Church — joining the ranks, not merely of the disillusioned and the unchurched, but of the forces of liberalism and of progress in every area of life, and making the cause of democracy and of freedom not merely our cause but their cause as well.

Edwin T. Buehrer.

Unitarian Women of the 19th Century

By RAMONA SAWYER BARTH

*Not for delectations sweet;
Not the cushion and the slipper,
Not the peaceful and the studious;
Not the riches safe and palling,
Not for us the tame enjoyment,
Pioneers! O Pioneers!* —Walt Whitman

Our Unitarian women of the last century in both England and America have had one virtue in common. They have been pioneers. Whether the goals they pursued were in literature, science, education, the arts, or reform, with supreme courage and indefatigable will, have they marched in the van. As one biographical writer suggests in her book, *Great Women*, (most of whom as in all such symposiums, were Unitarians) they were *Ladies in Revolt*. Unwilling to subscribe with their apathetic sisters to the axiom that "progress is automatic," they insisted with Justice Holmes that, "The way the inevitable comes to pass is through effort . . ."

These women who have literally made history were not outstanding persons who happened to be Unitarians in their religion. Not at all. It was their dynamic religious liberalism which made them great. Theirs was a religion inspiring them to live in the real world, grim and ugly though they found it, rather than the dream world of orthodox Christianity. Little time and energy could they spend speculating on the pearly gates of heaven or the bowels of hell. There was too much to do on earth. Unitarianism which stressed the free spirit of inquiry and criticism made them seek and speak the truth. Their religion meant to them not theological quibbling but individual and social growth. It was the "elan vital" motivating them both in their inner lives and their overt deeds. With the "divine discontent" of Emerson they felt that patience, rather than virtue, was more often another name for cowardice.

The Unitarian religion was in short, an ethical leaven, and the result was an era of "Feminine Foment."

We find that women have been accorded more freedom

among the Unitarians than in any other church group. In early America, Puritanism and male dominance went hand in hand. Man was a hopeless sinner according to the orthodox, but woman's depravity struck even lower depths. It took the new theology of Unitarianism to bring woman out of the Garden of Eden and elevate her to a position of individual worth. As dissenters emerged, women were encouraged not only to fill the pews but to make church policy. One of Boston's criticisms of the liberal Brattle Street Church, which was slowly paving the way for Unitarianism, was that it admitted "females to full church activity." Following James Freeman Clarke's heated insistence that women be represented in affairs of church, we find the name of Mrs. Loretta Crocker among the Board of Directors of the American Unitarian Association. Other Unitarian ministers echoed Clarke's sentiments with similar results in individual churches. Such inroads made against orthodox theology opened new vistas for women.

The liberal movement in religion in 19th century America was characterized by its humanitarianism. Whether they were founding The Society for the Prevention of Cruelty to Animals or breaking the prison chains of the insane, Unitarians were at the fore. Merely theorizing about human brotherhood was not enough; they would make it work.

The Glorious Phalanx

Members of the Unitarian Church were not the only philanthropists or reformers; but their quickened social conscience had behind it, in most instances, sufficient wealth and position to make their efforts as a group effective. No body of men and women has furthered so many practical reforms as the Unitarians.

Speaking of the part Unitarian women played in the conflicts of the last century, the Rev. Octavius B. Frothingham writes:

They all had a genuine desire to render the earthly lot of mankind tolerable. It is not too much to say that they started every one of our best secular charities. The town of Boston had a poor-house, and nothing more, until the Unitarians initiated humane institutions for the helpless, the blind, and the insane.

Many of the women who made a name for themselves in this work felt they must sacrifice home and family, dedicating themselves with singleness of purpose to human betterment. Flaunting the Victorian conventions of the day which limited woman's role to that of gracing her husband's drawing-room, they invaded the anthropocentric world. Theodore Parker referred to many of the crusading single ladies of his society as "the glorious phalanx of old maids." Divested of home and family, lacking personal love in their own lives, they threw themselves in with the lot of the unfortunate. Others epitomized the part of wife and mother, but refused to be limited to home duties alone. Married or single, the road of reform for women a century ago was a hard one. It was a vibrant and virile religious philosophy which gave them the courage to break both the chains of convention and of the oppressed.

Dorothea Dix, according to James Truslow Adams, did more than any other person in Europe or America to ameliorate the conditions of the insane. It was a Unitarian minister who started her in her reform activities when John R. G. Nichols secured her as a teacher in the East Cambridge jail. Superstitious society had a simple explanation for the insane man; it was but the outbreak of the sinful in a fallen human soul! But Dorothea Dix was a spiritual child of Channing and knew better. There were no fallen, human souls. All human beings, sane or insane, were sacred. Unitarian churches and their leaders throughout the country, with their financial and moral support, helped Miss Dix achieve her unbelievable goals.

Louisa L. Schuyler, instigator of the Famous U. S. Sanitary Commission during the Civil War, might never have left her life of wealth and indolence if it had not been for the Unitarian Church. It seemed foreordained that she should lead a life of self-indulgence. Every pressure worked in this direction except that exerted by her minister, the Rev. Henry W. Bellows of All Souls Church in New York. His influence resulted in Miss Schuyler's life-long dedication to the alleviation of suffering. When Bellows, as organizer and president of the Sanitary Commission, enlisted her help he

had started her on her great work which was to culminate in our present-day Red Cross.

Mary A. Livermore, as president of the North West branch of the Commission, and with ardor similar to that of Miss Schuyler's, wrote reports and bulletins, made trips to the front and conducted Sanitary Fairs. In Massachusetts, Abby May, first president of what is now our Woman's Alliance, presided over the councils of the Commission. Travelling from town to town, visiting hospitals and camps, she aroused New England women to noteworthy effort.

Among the many Unitarian women influential in the general paths of reform were Mrs. Isabel C. Barrows, Mrs. Horace Mann, Mrs. Josephine Shaw Lowell, Helen Loring, Elizabeth Howard and Mary Lovell Ware.

Charles Dickens, after carefully studying the charities and philanthropies of Boston, wrote home that he felt they were "as nearly perfect as the most considerate wisdom, benevolence and humanity can make them." For this eulogy, Boston was largely indebted to Unitarians. As Mrs. Horace Mann wrote, "The liberal sect of Boston quite carried the day at that time in works of benevolence . . . They took care of the needy without regard to sectarianism."

Religious Liberals and Women's Rights

It was religious liberals—men and women—who instigated the Woman's Rights Movement in America. John Adams voiced the popular sentiment of the day when he wrote to his wife, "Nature has made women fitted for domestic cares," but Abigail, one of our most famous Unitarian women, was to refute him in her immortal letter of 1776. As John framed the new constitution, Abigail wrote,

I desire that you would remember the ladies and be more generous and favorable to them than were your ancestors. Do not put such unlimited power into the hands of the husband; remember all men would be tyrants if they could.

With uncanny accuracy Abigail predicted the feminist movement as she continued,

If particular care and attention is not paid to the ladies we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation.

Angelina Grimke raised another early voice in behalf of women when, in 1837, she wrote *With Reference to the Duty of American Females*. This work by a Unitarian preceded what is commonly considered the first written statement of feminism in America, Margaret Fuller's more influential *Woman in the 19th Century*. The "Big Four" of the American Suffrage Movement who were to follow up Margaret's trumpet blast of 1844 were like her, Unitarians. Susan B. Anthony, Lucretia Mott, Elizabeth Cady Stanton and Lucy Stone were to make indelible marks in this path of reform, with Julia Ward Howe and Mary A. Livermore, two more Unitarians working with equal zest.

In 1850 Lucy Stone called the first national woman's suffrage meeting at Worcester. Among the many Unitarian women taking part were Catharine M. Sedgwick and Caroline Kirkland. In April, 1853, at the revision of the Constitution of Massachusetts, of the twenty-seven persons signing a petition asking for suffrage, over half were Unitarians. Louise May Alcott's mother, Abbe May, sister of Samuel J. May, was one of the signers and ardent workers for the cause. Caroline B. Dall was assistant editor of one of the first pronounced women suffrage papers in the country, *The Una*, begun at Providence in 1853. Among other Unitarian women contributors were Edna D. Cheney and Elizabeth Oakes-Smith. *The Revolution*, begun in 1868, had at its head Susan B. Anthony and Elizabeth Cady Stanton. Prominent Unitarians, too, guided *The Woman's Journal* begun in Boston in 1870. Lucy Stone, Mary A. Livermore and Julia Ward Howe were among the editors of this journal which had the longest period of existence of any reform paper.

Among other less prominent but equally dedicated Unitarian women working for suffrage were Mary Grew, Celia C. Burleigh, Maria Giddings Julian, and Caroline M. Severance.

Carrie Chapman Catt, veteran contemporary feminist, speaks highly of the part Unitarianism played in carrying Susan B. Anthony's work to its victorious conclusion:

The Unitarian Church, from ocean to ocean, was warmly sympathetic and helpful to the woman's cause, not

alone the suffrage but all the other aims the women had set themselves. I am not so sure about Boston, because for a time Boston was pretty conservative and the Unitarians were strong there, but farther West, there was no exception to such churches favoring woman suffrage.

Speaking of the Abolitionist Movement, Samuel J. May writes that the Unitarians had given to the anti-slavery cause "more preachers, writers, lecturers, agents, poets, than any other denomination in proportion to our numbers." Over a decade before the publishing of *Uncle Tom's Cabin*, two Unitarian women raised their pens indicting slavery. Catherine Sedgwick, queen of American letters in the early 19th century, published in 1824 *Redwood*, in which she preceded not only Harriet Beecher Stowe but Channing also, as she forcefully pointed to the double curse of slavery: the degradation of the slave and the demoralization of the master. Miss Sedgwick's feelings about the Compromise Measures of 1850 were typical of those of her fellow-Unitarians: "My hands are cold as ice; the blood has curdled in my heart; that word *compromise* has a bad savor when truth and right are in question."

This concern of hers for the burning question of the day went hand in hand with her life-long fight against orthodox theology. A Calvinist until she was 12 years old, Miss Sedgwick joined the Unitarian fellowship, and with her two distinguished brothers helped to found the tabooed Unitarian circle in New York. Her first work in 1822, *The New England Tale*, giving her an immediate position in the world of American literature, was inspired by her religious tribulations as a Unitarian. Orthodox Christians tried to negate her words, but her liberal plea went out to thousands. Going back to her home in Stockbridge, after living in New York, she writes of the coolness of her friends: "After the crime of confessed Unitarianism nothing can surprise them." She longed to look upon a Christian minister who would not regard her as "a heathen and a publican." Typical of the bigotry she encountered was the remark of one of her relatives: "Come and see me as often as you can, for you know after this world we shall never meet again." Despite bitter estrangement, Miss Sedgwick never swerved from her liberal-

ism in principle or in action. Her proselytizing zeal continued to the end: "I do not despair of convincing the most prejudiced that I am not an atheist, nor even an apostate."

The first ambitious American anti-slavery book armed with facts and statistics was the work of Lydia Maria Child written in 1883, and called *An Appeal on Behalf of that Class of Americans Called Africans*. The Boston Athenaeum library which had opened its door to Miss Child, the talented young literary light, took away her library privileges after the publishing of her anti-slavery work. Like her fellow-Unitarians, Mrs. Child learned to face all such ostracism.

Great Causes Inspired Great Literature

The work for woman suffrage was closely related to that of the abolition of slavery. The Woman's Rights Movement was an outgrowth of the Anti-Slavery Movement. Many women who later were to promote suffrage alone gave their public addresses on behalf of the black man. Angelina Grimke Weld with her sister Sarah, both Hicksite Unitarians, left a wealthy plantation in the South to agitate for the freedom of those who had served them. One of the epoch making speeches of the day was that made by Angelina in the famous Independence Hall in 1837 before reactionary forces burned it to the ground. Mrs. Maria W. Chapman, called Captain Chapman because of her militant procedure, was one of William Lloyd Garrison's most faithful supporters, doing more than any one else to give financial aid to the cause. Eliza Lee Follen's devotion to the advancement of women was no less than that for the slave. Susan B. Anthony was the Secretary of The Woman's National Loyal League which Elizabeth Cady Stanton headed, a group devoted exclusively to freeing the slave. Lucy Stone started her lecturing career working for the Anti-Slavery Society. Lucretia Mott was known as "The Black Man's Goddess of Liberty."

The problem of the exploited American Indian was crystallized by a Unitarian when Helen Hunt Jackson published her damning records in *A Century of Dishonor* and *Ramona*. Congress was enraged, but a nation's conscience was stirred by her crusading pen.

It is difficult to classify 19th Century Unitarian women as merely "literary," so predominant was their allegiance to causes. Life, human life, not literature *per se* was their concern. Helen Hunt Jackson, starting her career as poet and essayist, turned reformer. Catherine Sedgwick, though not a crusader in a technical sense, is as noted for the blows she struck for human freedom as she is for her place in American letters. Margaret Fuller is glibly classified as one of the leading literary lights of her day, but her passion for reform both in the slums of New York and among the downtrodden Italians in Europe is more indicative of her real character. Louisa May Alcott's fame as a children's writer is world wide. If it had not been necessary to earn money by her pen all indications are that she too would have thrown herself into a life of reform. Julia Ward Howe's *Battle Hymn of the Republic* made her an international figure and overshadowed her important role in 19th century causes.

Alice and Phoebe Cary were called "the sweetest singers of our liberal faith." Their keen sense of justice makes them more than "literary women." Alice hated with a perfect hatred every form of slavery and tyranny. Respecting the rights of the meanest creature, she writes in *My Creed*,

I hold that Christian Grace abounds
Where Charity is seen.
When a man can live apart
From works, on theologic trust,
I know the blood about his heart
Is dry as dust.

A reserved reformer, she writes,

I must work in my own way, and that is a very quiet one. My health, habits, and temperament make it impossible that I should mix in crowds, or act with great organizations. I must say my little say, and do my little bit, at home!

History emphasizes Abigail Adams' knowledge of belles-lettres and philosophy; yet the revolutionary implications of her life and work stand out in the making of America. On the walls of the First Unitarian Church of Quincy, there is fittingly a joint epitaph for both John and Abigail. The dynamic as well as the literary quality of Abigail's pen

was felt at the period when we were being urged to conciliate with Great Britain. She wrote to her famous husband:

I could not join to-day in the petition of our worthy pastor for a reconciliation between our no longer parent state, but tyrant state and these colonies. Let us separate! They are unworthy to be our brethren. Let us renounce them.

As the New York Tribune commented a century later, "Here was a declaration of independence preceding by seven months that which has become so famous; and it was signed by a woman."

One of the pioneer writers in the purely historical and philosophical fields was Hannah Adams (1755-1832) the first woman in America to enter upon a literary career. Engaging in the controversies of the day, especially between her own Unitarianism and the Orthodox Congregationalists, her book, *The View of Religions*, in 1784, afterwards changed to a *Dictionary of Religion*, was the earliest work ever attempted in evaluating all the religions of the world. It was followed by her *History of New England*, *History of the Jews*, *Evidences of Christianity* and *Letters on the Gospels*, all written from the Unitarian point of view.

Edna D. Cheney, noted Unitarian author, devoted much of her time to religious and artistic subjects. Studying in the Institute of Technology, lecturing before the Concord School of Philosophy, she later helped to found *The School of Design for Women in Boston* and also *The Horticultural School for Women*.

Grace Greenwood, author, was one of the first newspaper women in the United States; her Washington correspondence inaugurated a new feature in journalism. Mary A. Livermore was the only reporter among 100 men reporters at the nomination of Abraham Lincoln for the Presidency in Chicago in 1860. Margaret Fuller, in her reports sent back from Europe to the New York Tribune foreshadowed the 20th century Dorothy Thompson.

Thomas Wentworth Higginson, while pastor of the Unitarian church in Newburyport, by kindly counsel and generous encouragement, developed the dormant genius of Harriet Prescott Spofford another well known figure in Ameri-

can literature. Caroline H. Dall published several books and encyclopedias of historical facts as well as working upon numerous reforms. Among other essayists and writers who were Unitarians are Caroline M. Kirkland, Eliza Lee Follen, Grace Greenwood and Mrs. Edna D. Cheney. Eliza Scudder's best hymns were written while she was a Unitarian. In brief, according to Professor Barrett Wendell in *A Literary History of America*, "almost everybody who attained literary distinction in New England during the 19th century was either a Unitarian or closely associated with Unitarian influences."

In the field of education Mrs. Mary Hemenway, with other Unitarians, contributed to the Hampton Institute for the Colored People, then a struggling experiment. She also subsidized an archaeological expedition, established industrial schools and helped preserve the Old South meeting house. Mrs. Horace Mann, like her husband, was a pioneer in educational circles. The Anna Ticknor Library Association, encouraging studies at home, was founded by a Unitarian.

Elizabeth Peabody and Margaret Fuller were the first women to become supervisors in the public schools of Boston and to be elected to the school committee. Miss Peabody, a staunch advocate of feminism, freedom of the slave and higher education for women, was one of America's great pioneer educators. In 1864 the first public kindergarten in the United States was opened through her efforts in Boston. It was Miss Peabody who introduced the principles of Froebel to America. In 1880 she wrote *Reminiscences of William Ellery Channing*, showing his lifelong influence upon her and her work. "Dr. Channing was a prevailing influence in all my intellectual and religious experience," she writes. Channing's idea of religious education was that it should open the child's affections to the "brother whom we can see." Eagerly did Miss Peabody work to thus develop the little child's mind. Maria Mitchell sums up the influence she in turn had upon Channing as she writes "How valuable Miss Peabody must have been to him. . . . How many of Channing's sermons were instigated by her questions!"

Another great Unitarian, Bronson Alcott, inspired Miss Peabody's famous project entitled, *Conversations with Children on the Gospels*. Bostonians who were later to refer to her as "a female Pickwick" and "the grandmother of Boston" at the time strenuously criticized this work. Yet Elizabeth Peabody's pioneering spirit continued; she opened her house for Margaret Fuller's *Conversations* and in her writings, and teachings not only heralded but practiced her radical ideas on education.

The First Women Preachers—and Doctors

It was a Unitarian who became the first woman in America—and in the whole Christian world—to become ordained. She was Antoinette Brown Blackwell. Also noted for her preaching was Julia Ward Howe. Mary A. Livermore was given the title, "The Queen of the Platform," so noted were her forensic abilities. Mrs. Livermore's transition from orthodoxy to liberalism was the result of her contact with Theodore Parker. At first she would not listen to his addresses, so strong was the pressure against him as the orthodox condemned him from one end of the country to the other. "But," said she, "his gentleness and fairness swept away my prejudices." Speaking of Channing's influence, too, upon her religious life, Mrs. Livermore writes, "His essay, *The Moral Argument against Calvinism*, cleared the moral atmosphere for me forever."

The noted Blackwell sisters, Dr. Elizabeth and Dr. Emily, the first woman physicians in modern times, were Unitarians.

In the arts we find Unitarians leading the way, with Sarah Freeman Clarke, sister of James Freeman Clarke becoming the first woman landscape painter. Fanny Kemble and Charlotte Cushman received world acclaim for their part in the theatre. Harriet Hosmer, the noted sculptress, was at work at this period, on her little Puck, Zenobia and Sleeping Faun, now in our great art museums. The obstacles she faced in her chosen field were many; looked upon with disdain because she studied anatomy, Miss Hosmer never swerved from her chosen path, laboring at home and abroad, chisel in hand, for ten hours a day. Her commissions brought her

such fame and fortune that some of her male rivals asserted in the *Art Journal* that her masterpieces must have been created by men. Not only her works of art but her poetry and prose articles on sculpture published in the *Atlantic* were indicative of her free, inquiring and creative spirit.

Lady Byron's "Paradise of Saints"

Among our English Unitarian Women of the 19th century, we find the same crusading zeal. In the field of philanthropy, Mary Carpenter's "*Ragged Schools*" were to pave the way for modern social work. Working with her was Anne Isabelle Milbank, afterward Lady Noel Byron. Lady Byron's support of all good causes was a direct application of her religion. Her devotion to the Unitarian leaders of her day was great. In 1838 when Dr. Gannet was in London, Lady Byron followed him from chapel to chapel, taking notes on all his sermons. For many years she attended Essex Street Chapel. Once she sent an engraving of Dr. Channing to her good friend Lucretia Mott as a mark of her "grateful regard," telling Lucretia that, "his writings have done good to more than one of those whom I love best." Lady Byron's philanthropy was more than alleviative; she contributed 1000 pounds so that Mary Carpenter might buy Red Lodge to make over for her urchins; 200 pounds was offered as a prize for the best essays on reformatories; long before agriculture and domestic economy were accepted as branches of education, Lady Byron instigated courses in the schools she started for the poor. Higher education for women was also one of her goals. It was her financing that made possible the heretical Unitarian publication in Great Britain, *The National Review*, and but a few days before her death she became a liberal subscriber to the "Garibaldi Fund." Lord Byron's description of her was "a poetess, a mathematician, a metaphysician." Even the orthodox Harriet Beecher Stowe could forgive her her Unitarian theology, writing, "There was in her so much of Christ that to see her was to be drawn near to heaven." Lord Byron's grandson well summed up Lady Byron's real life purpose when he sneeringly spoke of "her anxiety (as he

put it) to transform the world into a paradise of Unitarian saints."

Florence Nightingale, one of the world's most heroic figures, was a Unitarian. Exposed early to liberal ideas, as a child she attended the Unitarian Chapel at Lea built by her grandfather. While in the Crimea, she not only had to fight rats, typhus and jealous governmental officials, but home opposition as well, because of her religious beliefs. Yet her allegiance to the cause of liberal religion continued to the end. She worshipped at Essex Street Chapel under the ministry of Thomas Madge; and at the age of ninety we read of her sending two ladies there to make purchases at a large bazaar being held to raise funds for new Unitarian chapels in London.

Among the leading literary lights in England who were Unitarians was Frances P. Cobbe whose works were considered by Theodore Parker the greatest written by a woman's pen. Her books ranged from political economy to *Workhouse Girls* and *Destitute Incurables*. Miss Cobbe went through years of doubt and discouragement until she read Theodore Parker's *Discourse of Religion* which she described as "the epoch-making book." She was not converted from orthodoxy to Parker, having arrived at his conclusions herself, but the "ideas she had hammered out" were not found "welded together in lucid order."

After Parker's death she edited all twelve volumes of his works and wrote a lengthy introduction. Parker had awakened her from the hideous nightmare of "eternal hell." For her as for the Protestant world he had, in his own words, "knocked the bottom out of hell." Miss Cobbe needed no longer spend her energies on theological speculation, but upon bettering the world she knew. It was a Unitarian minister, too, who raised her interest in "The Woman Question." Hitherto apathetic on this issue, Rev. Samuel J. May stirred her to action as he prodglingly asked,

Why should you not have a vote? Why should not women be enabled to influence the making of the laws in which they have as great an interest as men?

One of the most interesting and important figures in the literary world at the turn of the century was Mrs. Humphrey

Ward, niece of Matthew Arnold. Unlike him, she refused to stay in the orthodox church. Matthew Arnold, to the end of his life, was a contented member of the Anglican Church feeling the institution should be modernized from within. But Mrs. Ward's sympathies were for those who went out as evinced in her great novel, *Robert Elsmere*. Distinctly a work of religious propaganda, the authoress features a rector in the Church of England. Robert, a sensitive and noble character, throws off the orthodoxy of his day. Catherine, his wife, abandons herself for weeks to immitigable sorrow over his departure from the faith in which he had been ordained to preach. At last, however, light breaks in: she enters her husband's presence one morning a transformed woman. Mrs. Ward's convictions are well heralded as Catherine says, "Robert, I have thought that God speaks to all people in one voice. But He has shown me that I am mistaken, and that He speaks to different people in many different voices!"

Readers in 1888 thought the sale of the book should be prohibited, and copies already purchased removed from circulating libraries. One fond mother, fearful of its effect on her daughter's growing mind, marked all the worst passages and then told young Alice she might read it, provided she skipped all the blazed places! Gladstone took time out from one of his great parliamentary fights to combat her opinions in *The Contemporary Review*.

Mrs. Ward, first with *John Ward, Preacher*, and then with *Robert Elsmere*, not only established herself as a master hand in English literature, but struck the strongest blow of her time for liberal theology.

In the letters of Lucy Aikin, we find a similar zest for liberalism. Miss Aikin was a member of an old Non-Conformist family which, despite its unpopularity, faithfully adhered to liberal opinions. Sparing no pains in Lucy's education, her father instructed her himself, skillfully transferring to her his own abhorrence of injustice. Miss Aikin's correspondence with Channing was later published in book form. Channing considered her one of his most confidential European friends. Her letters reflect not only the political

theological and social questions of the day but a deep liberal spirit.

"It has often grieved me," she once wrote to Dr. Channing, "to observe how extensively the popular system of theology operates to degrade and distort men's moral sentiments, and their views on human life." Again, "The best and most sensible women of my acquaintance are, with very few exceptions, converts to your views." . . . The High Church are nearly all Tories, and Unitarians almost unanimously Reformers."

Biographers, Hymn Writers, Scientists

Elizabeth Cleghorn Stevenson, more popularly known as Mrs. Gaskell, in her *Life of Charlotte Bronte*, received a high place among English biographers. Her husband and her father were Unitarian clergymen. Mrs. Gaskell found time from her literary work to conduct classes for factory girls at her home on Sunday afternoons, to find employment for discharged prisoners, and to work for the freedom of the slave in America.

Sarah Flower Adams' hymn, *Nearer my God to Thee*, translated into practically every language in the world, is called the most popular hymn of Christendom. Mrs. Adams' parents were dissenters in religion, subscribing to the Arian school of theology. Her father, Benjamin Flower was known all over England as the great friend and eloquent advocate of civil and religious liberty.

Helen Williams, hymn-writer and poetess was known in her times as "the English historian of the French Revolution." She writes of passing the winter of 1793 in Paris "with the knife of the guillotine suspended over me by a frail thread." An ardent devotee of free inquiry in all fields, love of liberty was for Miss Williams a passion, and her political writings exerted a powerful influence.

Maria People, besides being a hymn writer, was the author of many theological articles and devoted her life to disseminating Unitarian viewpoints.

Jane Marcet was the first writer to make political economy popular. Her *Conversations on Political Economy* had a great influence upon her more famous successor, Harriet

Martineau. When Miss Marcet first sent out her scientific manuals her name was believed to be fictitious, so little faith was there in those days in female capacity for intellectual work. For thirty years England and America used Miss Marcet's *Conversations in Chemistry* as a general textbook.

Working in a kindred field was Mary Somerville, a member of the Royal Astronomical Society, who was to achieve world fame as a scholar and scientist. Miss Somerville in her own words, "very early shook off all that was dark and narrow in the creed of her first instructors for a purer and happier faith."

Dr. Johnson, in speaking of a celebrated English scholar, said that he "understood Greek better than any one whom he had ever known except Elizabeth Carter, another Unitarian, noted as a poetess, and a translator of Epictetus.

Mrs. Sarah Austin's work on the version of Ranke's *Popes of Rome* established her fame as a classical scholar. Anna Swanwick was noted not only for her translation of Aeschylus and Goethe's Faust, but for her philanthropy and her devotion to liberal causes. In 1861 she was one of the first to sign John Stuart Mill's petition to parliament for the political enfranchisement of women.

Poets, crusaders, hymn-writers, feminists, scholars, educators, the procession of feminine greatness in the Nineteenth Century seems never ending. Summing up women's role in this era one commentator aptly notes:

Historic forces are a moving escalator. On the moving stair some women walked ahead and were prepared to welcome the oncoming stream, to assist them to land with equanimity.

The women who walked ahead were, with few exceptions, Unitarians. Historical tempering is all too apt to make us forget their brilliance and their daring. They need to be portrayed, not as conventional Sunday School saints, but as religious liberals—in action! Moreover, the future of liberal religion rests on the collective action of individuals of this century, who, like their distinguished predecessors, dare to be *pioneers*.

*Re-Thinking God with Prof. Hocking**

By RUSSELL R. BLETZER

The illusion of vastness, that helpless feeling of being a minute speck in the universe of incalculable immensity, is relieved by an understanding that sense-datum is a two-way operation in which mind is as important as "what-touches mind."

As implied in his title, Professor Hocking once again takes up the cudgel in the old war of science versus religion. Not with the usual, or hackneyed methods, however, does he waste his time. Here is a flank maneuver instead of a frontal attack, and one would naturally expect to find in a thinker of Hocking's calibre something more satisfying than a fundamentalist's defense of Genesis versus the geologists and Darwin.

The book represents the polished and slightly expanded version of three lectures given on the McNair Foundation, in Chapel Hill, North Carolina, in 1940. The subject is set forth with an ease—even with a colloquial quality—which brings a weighty subject down to a comfortable and friendly level. It is plain that Professor Hocking enjoyed delivering the lectures. One might guess that the students enjoyed hearing them.

In his preface, the author establishes an important point of methodology. Pragmatism, he suggests, as a method of reasoning, is half true. "Negative pragmatism, holding that 'what does not work is not true,' has a validity which cannot be claimed for the positive maxim that 'what works is true'." The man who succeeds, and credits his theories as responsible, may be deceiving himself by overlooking circumstances of luck and coincidence which spared his theories from effective test. "A man who has failed is driven to re-examine his premises." The method of dialectic is used, whereby an assumption or hypothesis is entertained until it is proved false;

*This article is a review of a series of lectures, *Science and the Idea of God*, delivered by William Ernest Hocking, at the University of North Carolina, 1944. Published by the University of North Carolina Press.

whereupon a correction is made, or the hypothesis is abandoned. The basic assumption which Hocking uses as a point of departure is that "we not only can but must dispense with the traditional belief in God." He believes the assumption to be false, and he further believes that it is not a consistent hypothesis, or one upon which the world can be successfully interested. He also thinks that trying it in the testing process of logical thinking is one of the best ways of seeing that it is not true.

So much for the method of the book—we are challenged to follow wherever Hocking may lead. Humanists will wish to expose their convictions to the keen test of Hocking's logic, to discover if they can stand up firmly. Theists will wish to have their convictions bolstered by a philosopher who can deal with theology as dispassionately as if it were mathematics.

The author's first chapter is titled, *Science and Religion Today: A Truce or a Settlement?* He dispels the age-old battle between science and religion, which once provoked mountains of oratory and pamphleteering. Only the few hot-heads on either side would still wish to abolish the other. The notion that the conflict—whether real or apparent—can be resolved by a clear division of fields of inquiry he rejects as a truce and not a settlement. He points to the ominous retreat religion has been forced to make from several strategic grounds, as science has pushed forward and usurped territory after territory once sacred to the ministrations of religion.

Immortality, the Soul and God

Immortality was first to go; then came the human soul, embraced as its field by psychology; finally, God was also eliminated as anything more than a name for our highest values.

Since the 17th century natural science has been undertaking to get along without God. The philosophers have been busy re-defining God ever since, and in such a way that theology may not be out of harmony with science. This attempt at harmonizing, or appeasement, has often meant a peace by capitulation, rather than a solution of any of the logical problems.

The basic dilemma, Hocking shows, is the tension between a God who acts, and thus is in contrariety to science and natural law; and a God without power, without action, who cannot interfere and who, it may be added, is really no God at all. God must not intrude; but God must act. There lies the predicament of present religion.

Understanding and Re-education vs Repentance

Psychology and the Cure of Souls, is the title of the second chapter. In it the author defines and limits the field of psychology, showing the points at which it successfully adheres to the scientific method, and where its complete objectivity breaks down through the necessity of relying upon individual, personal data, available only to the subject, unverifiable by other observers. This individualistic and subjective element is counteracted, as far as possible, by the technique of psychoanalysis—the interpretation of symbols, and unconscious clues given by the unwary subject to the examiner. Psychology, or more properly, psychiatry, is taking over the confessional function of the priest, and is substituting for spiritual advice and repentance for sins a calmly scientific understanding of the situation, and a re-education into a better social attitude.

Hocking is frankly critical of what he calls the process of “changing one’s categories from the moral to the factual.” It is here that this reviewer takes issue with him. If there is any one factor in which liberal religion, with its affinity for science, can claim to be superior to orthodoxy, in the power to serve individual suffering spirits, it is in the minimizing of the sense of sin. Hocking is on the side of the moral judgment, the appraisal and repentance of one’s own sins. He is openly scornful of the psychiatrist’s terminology, where the language of religious history is parallel. “The priest,” he says, “has been inclined to express the result he aims at as ‘peace,’ reached through ‘reconciliation with God’; the

analyst speaks of it as the 'recovery of normal drive' reached through harmonization with society and with oneself."

The reader may decide which terms are preferred by religious liberals. If the liberal clergy could effectuate an actual 'reconciliation with God' with the same assurance as the priest with the power and tradition of a hierarchy behind him, there might be reason to agree with Hocking in this situation, that religion can do essentially the same good that psychiatry can, with different words and methods. But when we confess, humbly and frankly, that we have no means of reconciling human beings with a God whom we at best dimly apprehend, or in some instances renounce, it is plain that we must align ourselves on the side of psychiatry. Our best service to troubled spirits would seem to be in guiding them into the path of the scientific therapist, or in becoming skilled field workers in the scientist's method, always being careful not to over-step our training and knowledge in a sphere where much damage can be done.

In another criticism of the method of psychiatry, however, we may find ourselves on the author's side. He believes that the demand of the psychiatrist, particularly the psychoanalyst, for complete self-avowal by the patient, is a demand only justified by *personal fitness* to receive such complete and open baring of the soul. Confession to the wrong person, Hocking believes, can be as destructive of personal peace as the inability to find a confessor. The deliberate technique of psychiatry of inducing a *fixation*, the process of making the patient bestow love and confidence upon the doctor, Hocking considers meretricious.

So much for the first stage of mental cure, *the Confession*, in which Hocking has shown a real weakness in the psychiatrist's method. As to *explanation*, the second step, he finds that the emphasis is wrongly placed upon the human norm—the low level of 'customary' or 'usual,' or 'average' behavior. Instead of inducing the patient to improve, to strive to do better, the explanation, Professor Hocking feels, will merely lower the patient's estimate of average fallible human nature, thereby improving his relative opinion of himself.

He finds the chief weakness of the psychiatrist in the third

step of the cure of souls, the process of re-education. Here, he says, science has no better advice for the personality lacking integration than, "Integrate thyself"; no better advice to the person whose respect and adjustment to social norms is weak than, "Socialize thyself." This tugging at one's bootstraps reveals the failure of psychology to provide an outside motivation, a focus of energies, emotions and thoughts which can restore organic unity. Jung is brought in to support the view that something external to the mental state must be considered. Jung's thesis is that "no morbid state can be cured or altered by attacking it as a 'state,' but only by attacking its object."

If the world justifies optimism, then sound emotional response to the world would be buoyancy and optimism. If the world is not a good place, and if fear and dread are the natural and correct attitudes toward it, then the only sensible recommendation to a worry-sick individual is to advise suicide. In other words, the realm of meaning, of value, must be considered in the science of psychiatry—and meanings and values have no place in that which is purely scientific.

The Interdependence of Science and Religion

Thus Hocking builds toward his conclusion, which is revealed at this point in the interdependence of science and religion in a complete appraisal of reality. Science cannot continue to thrust religion out of successive spheres of thought and action. Religion cannot war on science as contrary to revealed truth. Each has its own truths which are needed by mankind, and neither is complete without the other. More is said to this purpose in subsequent chapters. "In order to achieve its cure," says the author,

Psychiatry must organize the affections of the subject about an object which is real; no other object will do the work. But the *real* as an object of affection is what we mean by God. It would be absurd to say that religion has been more successful in the cure of souls than has this branch of applied psychology. What we have to say is that *in so far as either has been successful it has consciously or unconsciously made use of the other.*" (Italics the author's.)

Chapter III is called *Sociology and Humanism*. There is no doubt that Professor Hocking understands humanism, and the science of sociology. There is in this chapter a disquieting amount of evidence, however, that the argument is being weighted too heavily on the author's side. Emotional bias must be blamed, rather than dishonesty; intellectual myopia, rather than ignorance.

With relentless augmentative fervor, Hocking disposes of one after another aspect of humanism under the sub-headings of the chapter: 1. Society as a Moral Equivalent of God; 2. Sociology as a Contemporary Science; 3. Sociology and the Humanistic Interpretation of Religion; 4. The Working of Religious Humanism; 5. The Dialectic of Humanism: The Finite God; 6. The Dialectic of Humanism: The Finite Fervor; 7. The Dialectic of Humanism: The Finite Frame.

The reviewer mentions these sub-topics as an indication of the method used, and perhaps even the bias shown. A quotation from the fifth section may serve to illustrate the point of view, and demonstrate the divergence between Hocking's point of view and that of many religious liberals:

The death of God leaves society in the place of the absolute; and like many another potentate who falls short of omniscience as well as omnipotence, we realize that his pretensions are tolerable only when he is humble and recognizes a law above him. Once his will becomes the definition of good and right, once the corporate selfishness of the state becomes the rule of virtue for the citizens, the moral individual knows that he is shut out from the free sky of his own convictions, and that a principle of evil has entered history in the guise of deity. Just in the moment in which society is made an object of worship, just by that act man is warned that society is something he cannot worship.

It is incredible that Professor Hocking should not realize that he has here defined the religion of patriotism, and not of humanism. In other portions of the chapter the same partial emphasis is substituted for the total emphasis upon MANKIND—not the State, but that which stands above the State and its partial sovereignty—the brotherhood of all mankind—is the goal, if not the object of worship, of humanists. To

define patriotism and call it humanism is to make a travesty of humanism.

It seems appropriate to add here that religious liberals have for some time been troubled by the fact that God, as well as society, "Falls short of omniscience as well as omnipotence." Hocking himself would not attribute to God the omnipotence which would permit his interference in the natural order of the universe. Then why use precisely that limitation as a disqualifying factor in religious humanism?

Floods and Hurricanes as "Acts of God"

By the same token he avers that in placing society in the position of God (a fact which I am not prepared to agree is the correct interpretation of a humanist's religion), we leave the world of nature outside our scheme. Nature is untamed, with vast reaches, and minute details which elude us. We turn nature over to the unpurposing and the insensible, and it becomes logical to dread the callous force of nature. What, then, may one ask, is one to think of the deity who may be presumed to control nature in the system of the theists? Is a flood less dreadful, or an earthquake or hurricane less to be feared by calling it an "act of God"? Liberals have long cast off the superstition of blaming God for disasters, and one might reply to this portion of Hocking's argument by reference to the indisputable fact of the callousness, wastefulness, and potentially destructive power of nature, whether it be called nature, or God. To find purpose in a universe which reveals acts inimical to the best interests of mankind is to return to the God who stretched forth his mighty arm to destroy those who displeased him. If there is to be a God in nature, he must be a finite, perspiring deity, as someone has called him, who works against the impersonal, harsh, and destructive forces which we call evil.

In *Astronomy, Physics, and World-Meaning*, this reviewer found Hocking most persuasive and convincing. This final chapter is a compact and lucid exposition of the relation between modern physical science and religion. The new discoveries in science, which are frequently not brought to

the attention of lay readers outside the particular field, reflect a changing attitude toward the universe by scientists themselves. What is called "classical science" was far more a closed system than the present-day science in which relativity has entered as a disturbing element—setting aside many of the old presuppositions and axioms of an earlier day. *Space* and *time* are not universally regarded as absolute. *Subjective* and *objective* are not so clearly antithetical as they once were considered. There is a blurring of certainties which were once dogmas; and science is recognizing that things are not always what they seem. After the stunning and authoritative victories of science over religion in the 19th century, the scientists are becoming chastened. They recognize that their work, too, is *abstract*, in that mathematics and physics are based upon ideals and concepts not verifiable by sense data. They realize that they have not in their sphere of knowledge the province of the whole of reality, for science is not a study of meanings, or values, or beginnings, or endings. Yet in human meaning and value-judgments lies an important segment of reality.

The summing-up, the crux of the whole junction of religion and science, and their interdependence, comes in Hocking's analysis of a sense-datum. If we consider the human experience of an outside phenomenon, the moment of sensation, or the sense-datum, as a finality, the essence of fact—then, by a false interpretation of reality, we are tethered hopelessly to earth, he says. As a 'datum' it is something 'given,' as a literal rendition of the Latin would indicate. Since given to a receiving self by an outer activity, it is a surface of contact between a living mind and a living world. There are two facts involved—the world, and how I take it. It is a sensation into which I may sink and be lost, or it may stimulate me to think. Therein lies the beginning of conversation with the world about us.

The illusion of vastness, that helpless feeling of being a minute speck in a universe of incalculable immensity, is relieved by the understanding of this fundamental fact, that a sense-datum is a two-way operation, in which mind is as important as 'what-touches-mind.'

The chapter concludes:

And here again, the experiment of getting on without God has led to a new perception of his presence.

At the same time, whoever thus perceives the infinite universe as an edifice of truth to which our momentary feeling and thinking are instantly responding has been cured of the illusion of vastness, for he has touched as directly as sensation itself, the garment of the living God.

In the brief *Epilogue* the author gives a splendid example of definition by analogy. In attempting to reconcile the dilemma of the God who can do nothing, versus the God who interferes, Hocking compares his God with the light which projects a motion picture on the screen. The light does not interfere; yet without it the figures could not be there. It sustains the whole framework of energy and activity which goes on in the field of the projector. All the figures depend upon it, yet it is not one of them.

This book is a provocative study for both theist and humanist—a stimulating intellectual exercise, as such a contact with a fresh and honest mind must always be. It is not a philosophic system; its brevity and informality preclude even an attempt at completeness. Its inconsistencies are to be admired rather than condemned, since they permit persons of ordinary mental stature and skill to catch the professor in a few points of argument. To beat a superior chess player, or to solve a murder mystery before the author is willing, are similar enjoyments.

The style is genial, and not infrequently downright humorous. It more than repays the time and effort of reading the book from beginning to end.

Youth—For Christ or for Reaction?

By HOMER A. JACK

Religion is more than a name, and unless youth of all classes and races democratically face the social and personal problems with which their elders have presented them, atheism can effectively masquerade under the banner of Youth for Christ.

Youth for Christ has gone international. Its current letterhead announces a "Youth for Christ Invasion of Great Britain and Europe this winter! D-Day to be Announced. Pray Much!" And now that America's latest contribution to religion is ready for export, it merits careful investigation.

Youth for Christ is serving up the same old theological fare with modern trimmings. It is streamlined fundamentalism. Torrey Johnson, first president of Youth for Christ International, admitted as much at the first Leader's Conference in July, 1945: "The eyes of the whole country are on us . . . fundamentalism is looking to Youth for Christ with hope; modernism with apprehension." Liberalism looks to Youth for Christ with despair, especially after viewing the third article of the movement's constitution:

Official workers of Youth for Christ International must adhere without mental reservation to the following doctrinal platform, and file a signed copy thereof with the executive secretary:

1. We believe the Bible to be the inspired, the only infallible authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. . . .

Of particular interest to religious liberals are the social implications of Youth for Christ. Are these young people *for* Christ or *for* reaction? There have been a number of vague and unsubstantiated charges about the backing and

program of this movement. Is Youth for Christ fascist? Is it a front for reactionary business?

Youth for Christ has tried to avoid controversial social issues. In this respect, of course, Youth for Christ has not differed appreciably from many other religious movements, including some liberal ones. But there has been a consistent refusal on the part of Youth for Christ to face, until very recently, certain social problems. At the first Leader's Conference in June, 1945, the policy committee of the movement was commissioned to consider racial problems, labor problems, and anti-Semitism, yet the final report of the committee omits all mention of these subjects. This stems from an emphasis on personal religion (versus social religion) and a dichotomy between religion and society. This may best be seen in a letter, dated October 18, 1945, from Torrey Johnson to the author: "We are not an economical (sic) or political group but strictly and wholly religious. . . ."

Youth for Christ has not faced the Negro-white issue with courage and Christianity. In the fall of 1945, Chicagoland Youth for Christ announced the formation of a group in the Negro area of Chicago. Details of the plan aroused some white and Negro ministers who attended the planning dinner. And a few days later the following statement was issued to the press:

We, the undersigned Chicago ministers and religious workers, look with apprehension at the efforts recently made to establish what appears to be a segregated Negro Youth for Christ in Chicago. Negro youth—as all youth—needs religion, but not segregated religion and not a religious movement which so far has not shown concern with the social and economic ills of our society. While too many of our existing churches are segregated, the movement today among young people's religious groups is in the direction of inter-racial fellowship. We wonder about the connection between the support of Youth for Christ by reactionary business and political interests and this latest effort of jim crow Youth for Christ. We wonder, too, why if Youth for Christ sincerely wants the participation of Negro youth, the latter are not invited to the city-wide rallies instead of special south-side rallies on the same evening? Surely Jesus Christ would have no

part in this latest effort, which mocks his name and his principles.

This statement was signed by seventeen church workers, including professors at the Chicago Theological Seminary, McCormick Theological Seminary and Garrett Biblical Institute. And the statement, despite denials, had its effect. There are some indications that future work of Youth for Christ with Negroes and other racial minorities has proceeded on a more sophisticated—and just—basis.

Youth for Christ has played into the hands of anti-Semites. At the first Leader's Conference, Torrey Johnson told how a Presbyterian minister in Madison, Wisconsin, had accused Youth for Christ of being anti-Semitic. Mr. Johnson, according to the proceedings, did not take effective action to deny the report, but told his associates that "there are two problems facing Youth for Christ today: secular opposition and religious opposition." The charge of anti-Semitism was evidently just secular or religious opposition! About this time Carey McWilliams, well-known author on minority problems, wrote in the July 29, 1945 issue of *PM*:

The Rev. Earl Opie of Long Beach, California, has been a conspicuous figure at all Youth for Christ rallies in Southern California. He was also in attendance along with Gerald L. K. Smith, at the convention of the Anglo-Israelite Fellows in Los Angeles on June 14-16, where some of the most violent anti-Semitism yet to echo in Southern California was freely voiced.

There have been vague reports that Gerald L. K. Smith has spoken at Youth for Christ meetings. There is evidence, however, that he has publicly supported the movement. In the December, 1945 issue of his newsletter, Gerald L. K. Smith wrote:

The Youth for Christ Movement in America has my full support. Kenneth Goff, former Communist leader and now a loyal Christian, is directing a nationwide educational crusade known as Christian Youth for America. Because of your support I have been able to give aid to this worthy body of Christian youth. Mr. Goff and his compatriots are making it their business to confer with Youth for Christ leaders and the leaders of other Christian youth organizations for the purpose of enlightening them on how to detect the inroads of the Communist conspirators. . . .

When the author, and probably others, called this statement of Gerald L. K. Smith's to the attention of Youth for Christ International, the business manager of the movement replied that "Gerald L. K. Smith has never had or never will have any affiliation with this movement." At this same time, Jack Wyrzten, founder and leader of the New York City Youth for Christ, was quoted by *PM* (December 16, 1945) as saying:

I don't know what we can do to discourage those people (Gerald L. K. Smith, Gerald Winrod, Carl Mote). We've insulted them, we've said we don't believe in their anti-Semitic and anti-Negro doctrines, and that we aren't interested in their political ideas.

These various efforts of the native fascists to associate themselves with Youth for Christ had their effect. The executive Council of Youth for Christ International early in January, 1946, passed two resolutions, one disavowing anti-Semitism and the other disclaiming any connection with other groups:

Youth for Christ International is a positive movement, seeking to create unity and good-will through the Spirit and Message of Christ. It is definitely not anti-semitic or anti-racial (sic) but sympathetic to all oppressed peoples, and desires to show forth the love of the Lord Jesus Christ to all mankind.

Youth for Christ International has no alliances or commitments to any political, religious, secular organizations or individuals.

Youth for Christ has apparently interested reactionary businessmen. Harold Fey in *The Christian Century* reported that business men who support Youth for Christ find it "a valid alternative to the social gospel kind of preaching which clutters up young minds with problems and obscures the necessity for a clean-cut decision for Christ." The relationship of Youth for Christ to at least one individual who has consistently shown a clean-cut decision—Mr. William Randolph Hearst—is not clear. It is known that Hearst has given the signal for his newspapers to give the movement all-out publicity, coast to coast. At the Leader's Conference in July, 1945, "a motion was made and seconded

that a telegram should be sent to Mr. Randolph Hearst, thanking him for his cooperation and help in publicity on Youth for Christ across the country." In addition, Claude Williams has charged that Youth for Christ has the backing of "such reactionaries and native fascists as millionaire R. G. LeTourneau of Vicksburg, Mississippi." There is no evidence available to the author on this charge and it is denied at Youth for Christ headquarters. One could say, however, that Youth for Christ is the kind of youth movement a certain type of reactionary businessman would want to support, just as he would want to support Spiritual Mobilization for ministers and Junior Achievement for secular youth.

In summary, one would have to admit that Youth for Christ is no more reactionary or dangerous than many existing religious movements in America. Youth for Christ is not fascist and yet it is understandable why it attracts the native fascist leaders as a movement which they might some day control for their own purposes. For similar reasons it might conceivably attract the support of big business. The attitude of a religious liberal toward Youth for Christ can perhaps be summed up in the vibrant language of a resolution written and adopted by members of the Midwest American Unitarian Youth Conference at Lake Geneva, Wisconsin, in August 1945:

After visiting Youth for Christ meetings in various parts of the country, members of the Midwest American Unitarian Youth Conference urge religious young people in all denominations to use caution before supporting Youth for Christ programs. We suggest that religious youth look behind the superstition and emotion of Youth for Christ and its emphasis against science, education, and governmental control for a scheme sponsored by reactionary business and political interests to prevent youth from helping correct some of the social, political, and economic ills of our society. Religion is more than a name, and unless youth of all classes and races democratically face the social and personal problems with which their elders have presented them, atheism can effectively masquerade under the banner of Youth for Christ.

Worship and Social Change— Are They Inclusive or Exclusive?

By ALFRED STIERNOTTE

Worship is a celebration of life, a calling to mind of life's values. This calling to mind is especially invigorating when it is the recollection of values achieved by struggle, even at the cost of tragedy.

Worship and social change may at first blush be taken to signify two dissimilar subjects of inquiry. They are usually treated separately, the one having little relation to the other. Yet, it is increasingly becoming more evident that since man is a social being, the forms celebrating the values for which he strives are bound to reflect the social changes which inform these values.

True enough, our worship has centered about the individual. Many of the searchings of soul of the ancient psalmist portray the mood of heaviness, of inner confusion and turmoil. Many of our responsive readings, based on the psalms, express this very attitude:

When my soul is in heaviness,
And my heart is disquieted within me;
When darkness is round about my path,
And all thy tempests go over my head. . . .

Now, the psalmist's message was that this attitude of despondency can be changed, can be transfigured by the inflowing of a sense of the assurance, of the security of belonging to a company of brave spirits in a universe that does minister to man's values. In the poetic imagery of the psalmist:

Then will I betake me to the great congregation,
To hear the psalm of thy redeemed,
And to cast my burden upon the Lord.
Thou shalt cause me to hear of joy and gladness;
The songs of the blessed shall visit me in the night.
They shall declare the might of thy spirit,
They shall make mention also of thy peace;
As a cloud of witnesses they shall surround me;
As ministering spirits they shall strengthen my soul.

We, with our modern philosophies, may disagree with the personification and mythology of the redemptive forces of

life as pictured in this ancient piece of devotional writing. Nevertheless, it does express in poetic imagery what worship should mean to us. We commune with the great congregation of the free spirits in all ages who have gone through trials similar to ours, and yet have emerged victorious.

The Universal Congregation of Free Spirits

This is, after all, the meaning of worship for the individual. And the purpose of the office of worship in a church is, through the use of pictorial language, appropriate symbolism, poetic imagery, to portray the need of the soul to commune with the creative aspects of life. We may even say that the whole ritual of religion is to make available to the individual worshipper the creative forces of life as represented by the spirit which animates victorious men and women. This symbolism is bound to represent the inner transformation of the soul from isolation, darkness, and despair to communion with the life-giving forces of the universe. This is the function of the church in its essentially religious aspect. We may venture the opinion that this will remain the function of the church as long as society endures, as long as men fall short of the highest values with which they wish to inform society. Dean Sperry in a thoughtful book on modern worship has this to say:

So long as the church bids men to the worship of God and provides a simple and credible vehicle for worship it need not question its place, mission and influence in the world.(1)

The function of worship as the special and peculiar function of the church seems to be firmly established. Indeed, there are many indications that the liberal church is making significant efforts to criticize and modify its forms of worship so that they will be intelligible to the modern man. And yet, having said this as to the prime importance of worship for the church, we must now turn around and face an entirely different question: that of social change, that is to say, social ideals and values.

1. *Reality in Worship*. Willard E. Sperry. New York: The Macmillan Company, 1927. P. 168.

We must admit that there are many people who believe that there is opposition between worship and social ideals. This implied contrast between worship and social values may be illustrated by the impatient exclamation of a minister in the years of the depression, profoundly disturbed by the distress, misery, and poverty he saw about him. He was aware that the people most concerned with this poverty and misery had little use for the churches. Sympathizing with their mood, he exclaimed in a sermon: "The unemployed of our community are wondering what we mean with all our hymn-singing and praying and ritualism, and whether we are merely amusing ourselves with our worship, or are indeed getting down to reality."

This emotional outburst gives us the contrast, the clash, between the mood of worship and the impact of social needs on an institution devoted to worship. And the question facing us is: Are worship and social needs exclusive or inclusive? Are people who worship in our churches little concerned with the plight of their fellows? Are they satisfied with an inner experience of renewal, which does gladden their souls, and blinds them so that they cannot see the distress of their fellows? Shall we say: "We believe in spiritual things, but these people who always complain about food, clothing, and shelter are pure materialists, and care nothing about spiritual things?"

When Worship Is Self-Segregation

This is the issue, the clash between the idea of worship, which we acknowledge to be real, and the social tensions and needs of our time which we also acknowledge to be real and pressing. And the great danger is that our worship may become a Chinese wall between our soul and the souls of our fellows. Our worship may act as a smokescreen—as a chloroform even—to prevent us from seeing in their naked reality the currents of our time, the tensions of our day, the forces which make for poverty and disaster, and the forces which make for security, freedom, and community. There is the great danger that worship may become merely an artificial ceremonial by means of which we gain a private communion of the soul with God, but at the same time lose our commun-

ion with suffering humanity. This is the primary danger in the experience of worship, and if this inveterate tendency is not checked in time, it may lead to outright hypocrisy.

What is to be done? How shall we approach the function of worship in such a way that social change and social needs shall not be evaded or avoided?

Of course, one solution proposed by our radical friends would be that the church has outlived its usefulness, that it should be disbanded, and that social evils should be attacked with the greatest resolution, quite apart from the ministrations and possible confusions of the church. There is something to be said for this attitude; but we may still believe that as long as men aspire to live better lives, to dedicate themselves to worthy causes, to commune with the heroic souls of the past, they will require a society where such communion is possible. And that society is the liberal church.

The solution which throws some light on this difficult problem of reconciling the mood of worship and that of devotion to social ideals is to change, to modify the expression of our worship so as to include the impact of social needs and values in the very act of worship. The solution is to give to the experience of worship, of spiritual renewal, not merely the meaning of an individual relation between the soul and God, as if the individual had a private pipeline to God; but to give to the experience of worship such formulation as will present the awareness of our shortcomings, of our spirit of heaviness in the face of the brutal and destructive acts of men, and of our spirit of renewal when these destructive acts are overcome through participation in movements whose purpose is social reconstruction.

Though this may seem to be a momentous innovation from orthodox worship, we liberals should be proud of the fact that many of our responsive readings and prayers do give expression to this modern conception of worship as inclusive of modern social values. Is not man's central problem in an age of industrialism adequately portrayed in the following response?

Divine though his strength and his power,
He liveth the life of the beast;
Drunken with wealth and with might,

He driveth his soul to destruction;
A thousand battlefields proclaim his lust,
The place of burial, the product of his selfishness;
He crusheth his brothers to increase his might,
His mills devour their bodies and souls.

That is what man really is in his social existence—man crushing his brothers to increase his might, his power, his imperialism! Not only this responsive reading, but also our prayers have broken through the mood of individual salvation to exemplify the mood of penitence before our social inaction and our social failures:

We turn to thee, O light and life of all mankind, for in thy light alone may we see the right and find the good.

In this house of light we remember those whose lives are darkened by the greed and wrong of others. We have not purged the commerce of our times of those harsh ways that hinder the hopes and dreams of many.

In this house of peace we remember wars and rumors of wars. We have made but feeble effort to understand the peoples of the world and to foster peace among the nations.

This is no longer the individual communing with God, and thereby tempted to turn his back on the plight of his fellow-men. This prayer places squarely before us our social shortcomings, our social evasions, so that the only way to overcome our distress is to make right what we have made wrong by means of "a common power of goodwill which shall issue in lasting peace and larger right."

Worship: Creative Participation in Life

It is encouraging to note the increasing use of materials showing the influence of social values on the religious consciousness. We may then affirm that worship and social change are not exclusive but inclusive, but only on the condition that our experience of worship shall include our repentance for our social evasions, and our renewal through contact and participation in creative movements in history which intend to remove these evils. We must think of the creative activities of the universe unified under the God-concept, as acting not merely in the individual soul, but in social movements where heroic souls battle courageously under stress and crisis. Under a revitalized form of worship,

the exaltation of these courageous souls is passed on to us through a ritual which reproduces once more their victorious deeds. It is quite possible that future rituals of worship shall not merely represent the change of the individual soul from despondency to exaltation, but shall represent in symbolic fashion, the exaltation passed on to us by the heroic deeds performed by social activists overcoming destructive evils at terrific cost.

One of the most striking examples of heroic action in our times is the epic story of the Warsaw ghetto. The thousands of Jews there imprisoned dared to rise against their oppressors and battled them for a month before being finally suppressed. Is it an exaggeration to say that this act of heroism—as every other heroic action—is the light which lighteth every man and gives to every fighter for freedom new energy and incentive? Because of this open defiance of Naziism there was a wave of enthusiasm, of exaltation which moved the downcast spirit of the Jewish people. This is how a social radical portrays it:

It was one of those rare events which sometimes happens in the lives of individuals and nations who stand on the very edge of despair and hopelessness and seem to be doomed to destruction. Suddenly some hidden source of power is tapped and the individual or people is revived; new springs of energy and hope are discovered and the people rise to a strength and glory which they had never suspected that they could achieve. This happened to France in the days of Joan of Arc, to England at Dunkirk, to the Soviet Union at Stalingrad. The revolt in the Warsaw Ghetto is an experience of the same kind for the Jews. For ten years, since the rise of Hitlerism, they had been subjected to an ordeal of suffering that has no parallel in history. It seemed that the inner force of the people had given out; that they could no longer do anything for themselves and could only cry to the outside world for help. Suddenly there came that miracle of Warsaw and everything was transformed. Out of the greatest weakness came strength; out of utter despair sprang hope.²

It is not strange, therefore, that the story of the Warsaw

2. William Zukerman. *Origin of a Miracle*. *New Masses*, May 2, 1944.

ghetto is becoming a legend in Europe. And now the very interesting meaning of this heroic action for our discussion on worship is this. In the opinion of a rabbi of my acquaintance, and no doubt of many others, this experience of exaltation as a result of the heroism of the Jewish people, will be reproduced in future rituals of Judaism, and the exaltation produced in this age will thus be passed on to coming generations.

And why is this? Because a creative act of tremendous spiritual significance took place in history, and so intense as to affect the imagination of those whose horizons it lifted. Man is a creative spirit, but his life is not a matter of comfort and ease. He has to battle horrible evils which reveal the awful depths between right and wrong. In battling these evils he brings to light a spiritual force of tremendous power, a spiritual exaltation which by virtue of its impact on history, is a light not merely to this generation but to future generations, sending out the mana of spiritual power to all who can see and hear.

Dr. von Ogden Vogt, an authority on worship in our churches, has stated that worship is a recollection of the values of life. We would add that this recollection is especially invigorating when it is the memory of values of life achieved by struggle and even at the cost of tragedy.

In this way, it becomes apparent how worship and social values are inclusive, not exclusive. Worship will be saved from individual stagnation by drinking from the living waters of creative social deeds of heroic quality. And these creative deeds are not merely subjective ideas in our minds, but objective events in history. For religion is always a heroic dimension in the soul of man. It is the flame of the human spirit which burns and consumes the old, and purifies the new.

NEW SERVICE MATERIALS

Editorial Comment on Antiphonal "Psalms"

By VINCENT B. SILLIMAN

The prototypes of all "responsive readings" used in churches are the Biblical psalms, which are religious lyrics. When one of these is used responsively, you actually have a spoken hymn. It is widely agreed that this is what a responsive reading should be.

It would be well if we could change the name of this element in our orders of service, and call it "Responsive Psalm" or "Antiphonal Psalm." An alternative to "Psalm" would be "Canticle." The phrase "Antiphonal Psalm" is in some ways preferable to the phrase "Responsive Psalm." However, the word "antiphonal" is not in common use, and could seem pretentious.

An antiphonal or responsive psalm, then, should be a lyric utterance. In spirit, language and content it is comparable to a hymn rather than to a liturgical "lesson"—or "scripture lesson" or "pulpit reading." It should be poetry rather than prose, an anthem rather than a homily. It should be a literary unity, not a miscellaneous collection of sententious wisdom. Narrative passages are seldom suitable, although several of the Biblical psalms include narrative matter.

One may not rule out high-handedly the antiphonal reading of prose which is inspiring but not predominantly lyrical—although to some extent this is another kind of responsive exercise from that which is here contemplated. Many selections in *Readings from Great Authors*, edited by John Haynes Holmes and others, and in *Antiphonal Readings for Free Worship*, edited by the late L. Griswold Williams, are of this character. Certainly passages which would be more valuable as liturgical lessons—that is, if they were well read by the minister!—should not be used as responsive readings. It is well worth noting that both the books just named find their chief use not as collections of responsive readings for congregations, but as anthologies of "scripture lessons" for ministers. Williams' brief foreword is an interesting dis-

cussion of antiphonal readings, to which the present writer is considerably indebted. Holmes' preface is also valuable, and in some ways anticipates Williams.

A practical criterion as to the fitness of a passage for this use is whether or not it "goes well." Does it read easily? Does it flow smoothly? Is the text free from awkward rhythms which make group utterance difficult? Is the thought clearly expressed, simple enough to be understood as the words are spoken, profound and significant enough to be worthy of group utterance? Is the manner of expression—the imagery, the phraseology—interesting? Will appreciation of the selection increase with repeated use? Plainly, a responsive psalm is no place for the expression of controversial opinions, or for the employment of imagery or phraseology likely to be offensive to anyone.

The Biblical psalms were written to be sung rather than read. In the medieval church they were generally sung or spoken verse by verse—one side of the choir responding to the other. The experiment of having psalms read antiphonally by two divisions of the congregation—with the center aisle as the dividing line—has been tried in recent years, but has not gained wide acceptance. The alternate reading of verses by minister and congregation seems to have come from the Church of England. There is little in the structure of the Biblical psalms to suggest this manner of alternation; but it is undeniably effective in the churches of our time. Account should be taken of it in preparing passages for antiphonal utterance.

Practical Suggestions

As Holmes and Williams point out, new ideas, new trains of thought, should be introduced in verses assigned to the leader, not in those assigned to the congregation. The verses assigned to the congregation re-echo these ideas in fresh phraseology, or develop them further. Indeed, this development will generally be carried forward through several succeeding verses.

A word which is not likely to be generally understood has no place in a responsive psalm. A word which is understood well enough, but which is awkward to pronounce, should be

used only in a verse assigned to the leader. If a difficult word occurs more than once, it should make its first appearance in a verse assigned to the leader. Obstructive rhythms, which will not yield to skillful editing, should be assigned to the leader, if possible.

The verses of a responsive psalm should not be too brief—nor too long, for that matter. When the alternations take place very swiftly, the mere matter of speaking at the right time becomes the absorbing concern of the congregation, and the meaning is neglected. A very long verse in an antiphonal psalm becomes wearisome, and the congregation tends to lose interest in it. A verse should generally consist of two—or more—considerable phrases; but a monotonous rhetorical structure within the phrases should be avoided. Verses should be more or less uniform in length. If a very short verse follows a very long one, the rhythmic swing between leader and congregation is interrupted.

A fixed metrical pattern should be avoided. The editors of the Unitarian and Universalist *Services of Religion* point out that rhymed verse “degenerates into sing-song when read responsively.” So also does unrhymed verse that scans regularly. For example, one of the finest of the modern psalms in current use is marred by a particular verse, splendid in itself, which is in regular meter. Congregations recite this verse with deplorable monotony; the text should be recast.

Occasional exclamations may be included in antiphonal psalms; but questions seldom read well. By way of exception, however, one recalls the speech-pattern—not the theology!—of “Will the Lord cast off forever? and will he be favorable no more?” and the further questions which follow in Psalm 77.

Opinions are bound to differ as to the extent to which appropriate selections may be rearranged or rewritten for antiphonal use. Doubtless psalms composed expressly for the purpose are inherently preferable. There is a parallel question in the case of hymns. Let it be noted that some of the best hymns were not originally written to be sung. Most of the hymns attributed to John Greenleaf Whittier consist of a few stanzas from longer poems. The superb hymn, “Once

to every man and nation," was put together by Garrett Horder, an English Unitarian hymnologist—with added words of his own—from Lowell's poem, "The Present Crisis." Thanks to necessary editorial adaptation, selections from the lyrical prose and the unmetred verse of many writers are today acceptably in use as responsive psalms. Poets who have a feeling for liturgical requirements should certainly be encouraged to write new psalms for antiphonal use. We need them. He also serves us well who discovers a passage which, with competent editing, may become an antiphonal psalm.

The congregational singing of an ascription of praise at the end of a psalm brings a lyrical event in the church service to a fitting and impressive conclusion. Finally, if the "responsive reading" is indeed a spoken hymn, then it is appropriate that we should stand to give it utterance.

Blessed Be They

An Antiphonal Psalm

Blessed are they whose wealth is the joy of living,
Who, though deprived of goods, are not lacking in goodness:

Theirs is a heaven, not of time or place,

Which comes to splendid fruition in the mind of man.

Blessed are they who cherish the memory of those who walk
with them no more,

Who are serene in the knowledge that bereavement can only
come where love abides:

Out of their sorrow shall come understanding;

Through suffering they are joined with all who love.

Blessed are they who humbly sense their need,

Who labor willingly with a consecration that endures every
hardship:

The earth shall yield to them its increase,

And the universe shall reveal to them its mysteries.

Blessed are they whose hunger for right-dealing exceeds
their desire for riches,

And whose thirst for integrity is greater than their craving
for power:

The way of justice shall be for them the path of life;

The highway of righteousness shall be their road to happiness.

Blessed are the tender of heart,
Who by their understanding raise the fallen and give strength
to the weak:

Goodwill shall be their portion;

To them shall the meaning of friendship be revealed.

Blessed are the healthy-minded who rejoice in the abundance
of life;

Blessed are they in whom bigotry and hate find no abiding
place.

They shall behold the true and beautiful and good;

*They shall rejoice in the life of all that is, and know
themselves at one with it.*

Blessed are they who establish goodwill among men,
Who, mindful of the futility of strife, build for creative
peace:

Their words shall live in the hearts of men,

And their works shall enrich generations yet unborn.

Blessed are the seekers after truth, the lonely pioneers, the
valiant men against death—

They whose self-sacrifices push back the night of igno-
rance, disease and poverty:

*Theirs is the joy of serving to the uttermost; many
shall be inspired by their example;*

They shall share the common life for evermore.

Edwin C. Palmer

Let Man Worship

An Antiphonal Psalm

Let man worship with his eyes and his ears and his fingertips.

*Let man learn to love the world through his heart-
mind-body.*

He must feel the rushing of the wind and the pouring of
the sun gather him together with blessing and with
comfort.

*The colors flowing in the field and sky, light over eyes,
over faces the windy colors and the colors of warm,*

tideless gardens must heal his spirit and feed his hunger.

The lifting sounds of trees and grasses, the noises of men and women eddying and gathering into a song of human togetherness: the purity of birds singing, the music of throat and brass and wood;

These must be friendly and golden to the ear lonely for beauty.

Let man feast his eyes upon the mystery and revelation in the faces of his brothers and sisters: let him know the wistfulness of the very young and the very old, the wistfulness of men in all times of life.

Let him see the shyness behind arrogance, the fear behind pride, the tenderness behind clumsy strength, the anguish behind cruelty.

Let him live in a thousand lives as he walks in the crowds of men; let him live in a hundred houses as he walks through his city;

And let him know that all lives flow into a great, common life, if he will only open himself to his companions.

Let him listen to the secret voices of poetry, and learn that all men share his yearning:

That all are lonely as he is lonely, and that all men need the sure presence of those who love and are loved.

Let man worship, not in bowing down, not in closed eyes and stopped ears:

Let man worship with the opening of all the windows of his being, with the full outstretching of his spirit.

Life comes with singing and with laughter, with tears and confiding, with a rising wave too great to be held in the heart-mind-body, to those who have fallen in love with life.

Let man worship, and let man learn to love.

Kenneth L. Patton

BOOKS

Personal Opinion Versus Christian Faith

THE CHRISTIAN ANSWER. *Edited with an introduction by Henry P. Van Dusen.* New York: Charles Scribner's Sons. 195 pp. \$2.50.

In this book five men seek to demonstrate that the dangers of our time can be surmounted by way of the Christian faith, and in no other. First, Paul Tillich seeks to show how our troubles have arisen from undue trust in reason. In the early stages it was revolutionary reason, then technical and now, at last, planning reason. Next, Theodore Greene defends the Christian faith against naturalism, humanism and all critics and competitors. The ground is thus cleared for George Thomas to set forth the "central affirmations of the Christian faith." Edwin Aubrey takes these affirmations and shows how, if accepted and properly applied, they will correct the ills besetting our society. Finally John Knox does the same in respect to ills assailing the individual.

Professor Tillich has spent a diligent life-time studying our society in order to learn what it needs. He brings all his ripe scholarship to the diagnosis here presented. His statement is dramatically presented, plausibly articulated and, on first reading, impressive. But on second and third reading, and much pondering, the importance of his chapter — as does that of the whole book — rapidly declines so far as concerns any constructive achievement. It does have the importance of exemplifying in brief compass the chief confusions and errors characterizing the dominant religious thought and leadership of our time.

The points of confusion I wish chiefly to note pertain to the idea of transcendence, the potency of Christian principle and affirmation, and the practice of speaking in the name of Christianity instead of one's own name.

Transcendence as used by these men means transcending reason and transcending all temporal existence. Tillich explicitly asserts that when he speaks of reason he does *not* mean reasoning. Reason, in the sense different from reasoning, is what reasoning discovers or might discover if it were carried far enough. Reason in this sense, then, includes all those distinguishing characteristics (forms, structures, criteria of discrimination) whereby any one sort of reality can be distinguished from what it is not. To transcend reason, would be to transcend the distinguishing characteristics by which God is marked off from what is not God, the creator distinguished from the creature, man discriminated from beast, right from wrong and true from false. Remember, the authors are not talking about reasoning, which is merely our limited ability to discover the essential characteristics distinguishing God from not-God, right from wrong and all the rest. No, they are talking about the

essential characteristics themselves whereby God can be known to be truly God, right to be truly right, sin to be truly sin. They are saying that we must transcend these characteristics. But that would mean to worship as God what is not God, to do what is not right as though it were, to treat sin as not sin. Certainly they do not mean to say that, but that is the inevitable meaning of their assertions as soon as the concept of transcending reason is cleared of ambiguities and confusions.

Concepts That are Contradictory

Now examine the second kind of transcendence advocated by them. It is the transcendence of everything temporal, hence the eternal in the sense of non-temporal. But all doing, loving, purposing — all action and all happening, whatsoever — is temporal. The most elementary analysis of these ideas will reveal that they necessarily involve transition. There can be no event except it be temporal, no occurrence without time. To speak otherwise is like speaking of round squares. Yet these men speak of God the eternal doing, seeking, purposing in some effective manner. God the eternal is dynamic, active, working. One might as well say that good is bad, right is wrong, black is white. The involved concepts are mutually contradictory and utterly incompatible. The only eternal there can be is the eternally changeless. There may be eternal principles, forms, structures, criteria for discrimination. But they cannot do anything. To identify God with them is to have an utterly helpless God.

The second source of confusion pertains to the use made by these men of Christian principles, affirmations, beliefs, doctrines. These beliefs are treated as though they had power in themselves to do things. But a belief has no power except by its psychological effect upon the person who holds it; and there is nothing divine not even nobly human in the effect a belief has merely as a belief.

The only important religious significance a belief can have is to direct one to something that is not a belief at all, namely an actual working reality in the world. Furthermore, if this belief is to play any part in helping man overcome the great dangers and evils of life, it must not direct man to the eternal or temporally transcendent for reasons already noted. It must direct him to something that is actually doing things in this temporal world. It must direct him to creative, transformative, saving events. If it does not, nothing happens except the psychological effect upon him of holding a belief that refers to nothing temporally operative.

Since the good of Christian belief, according to these writers, is to direct man to the transcendental and non-temporal, it cannot direct him primarily to any part of the temporal process. But nothing can happen, nothing occurs, nothing is done, except in the temporal process. The conclusion is obvious. Whether or not

these men so intend, they are using Christian belief to generate courage, hope, peace, enthusiasm and other psychological reactions, but are not using it to direct man to put his trust in, and cooperate with, anything that is actually happening. Contrary to their intent, Christian belief as used by them becomes a device for cranking up the internal works of the psyche for heroic action. But that is pure humanism, non-theistic in practice, no matter what it may be in theory. The only way to escape such non-theistic humanism is to recognize something in time as actually being the saving power of God that will deliver man when he meets conditions demanded by it. This the writers of *The Christian Answer* cannot do as long as they insist that Christian faith must direct man to the transcendental beyond time.

The last point of criticism must be brief although it involves a serious indictment of a practice very widespread in Christian circles. It is the practice of concealing the fallibility of one's personal opinions by declaring them to be not merely one's own but the very substance of the Christian faith. This practice of saying: Christianity asserts this, believes this, does this, and like expressions, is always false when other men with equal right to calling themselves Christian hold contrary views. The only fair thing to do would seem to be to speak in one's own name, not in the name of Christianity. To be sure, if one is a Christian, what he says is Christian when it expresses his own religious faith. But the contrary view may also be Christian if like conditions are met by some other with a different idea. A false weight is given to one's remarks when he says not, "This is the idea held by the little man which is myself," but "This is the mighty faith of Christianity." Thereby one escapes personal criticism and adds power to what he says, but the escape is an evasion and the power is false.

Henry N. Wieman

When Rome Fights for Her Life

THE CATHOLIC CRISIS. By George Seldes. New York: Julian Messner, Inc., 1945. 375 pp. \$3.00.

George Seldes, long a journalist—and for some years, now, editor and publisher of that unpretentious little fighting weekly, *in fact* (small letters)—might be called the Lincoln Steffens of his generation. The parallel could easily be pushed too far. Steffens saw political corruption everywhere, and never tired of exposing it as year after year he rated the headlines in some of America's greatest newspapers. But Steffens was overwhelmed and confused. He never clearly understood how the scandals with which he startled and entertained his readers were part and parcel of the economic and social structure of his world.

Seldes is a different kind of fighter. He has diagnosed our

contemporary problems in a manner entirely foreign to Stefens. His method of attack is therefore also different. He does not rate the headlines; the avenues of press and radio are not available for his kind of warfare. Increasingly he has interested himself in the over-all fight against fascist trends and tendencies wherever they reveal themselves; and it is therefore not unusual that one finds in his writings frequent exposure of such movements as Buchmanism, Youth for Christ, Spiritual Mobilization and Catholicism.

That there are liberals within the fold of Rome, deeply disturbed, and at variance with its present policies, is freely granted in this book. It is tensions within, as well as secular forces from without, which have called forth the present crisis. Seldes therefore raises certain questions: What, precisely, are the church's links with fascism? How great is the Catholic influence over city and national politics? What is the nature and the extent of its power over the press and over the motion picture industry? Is the Church a friend or an enemy of civil liberties? What are its goals—and with reverence to them, its prospects—in the field of education? What role does it seek to play in the program of organized labor?

Seldes asks those questions, and answers them with refreshing directness. He observes first—as also last—the Vatican's close and at times intimate association with some of the most dangerous Fascists of the last two decades.

Fascism, headed by atheists, renegades, murderers, fanatics, cowards and brutes, signed concordats providing for "the right of God and the Christian conscience." Mussolini was openly called "the man sent by Providence" by a Pope who knew that Mussolini was still an atheist, still breaking the majority of the Ten Commandments, and planning his private murders and his brutal wars. Cardinals blessed fascist airplanes and tanks and guns.

Outside of Spain the Catholic press and priesthood were all for Franco; but the laity was divided. In a Gallup Poll conducted in America at the time of the Spanish civil war, 58 per cent voted pro-Franco, and 42 per cent voted pro-Loyalist. But inasmuch as one-third of those who were invited to vote refused to do so it is Mr. Seldes' opinion that a hundred per cent vote might have shown a pro-Loyalist majority. Those who refused to vote had no special reason for doing so except the fear of openly defying the opinions of the hierarchy.

Be that as it may, it was this same Spanish issue which brought into focus the crises—both internal and external—threatening *the Church*, and the all-out efforts on the part of those who control its destinies, to preserve it and expand its power at all costs. And America, the citadel of Catholic power in the world, is its major battlefield. Seldes tells how, for example, the Baltimore Sun

and the Philadelphia Record—two powerful papers with a liberal record—ate the dust and reversed their editorial position on the Spanish issue at the behest of the Catholic bishops. The Record apologized to Cardinal Dougherty, and the Sun to Archbishop Curley. In another instance we are treated to the spectacle of a Catholic priest boasting of the corruption of the free press. At an anti-Communist mass meeting in Brooklyn—the Attorney-General presiding—Father Curran, often associated with fascist groups, charged that Manhattan and Brooklyn newspapers had been unfair to the “anti-Soviet group in Spain,” and asserted that, “Because I control \$20,000 of business with one Brooklyn newspaper I have forced them to take a more liberal attitude.” [p. 135] During this same conflict, which engaged the attention of our nation, it was hoped by Spain’s Loyalist supporters that Cardinal Mundelein of Chicago, the prize “liberal” in the archepiscopal menage, might be persuaded to “deviate” from the party line and support President Roosevelt. Mundelein refused, and the Spanish cause was lost.

Catholicism vs. Liberalism and Communism

The hierarchy’s close association with fascist leaders is of a piece with its relentless fight against communism. It was fascist aggression, even against helpless nations like Spain and Ethiopia, which the Church blessed and celebrated, and upon which it counted to resist communism. One of the first acts of the present Pope, Pius XII, was to bless the German, Italian and Franco armies of world fascism. It was this same Pope who, as Cardinal Pacelli and Papal Secretary of State back in 1936, came to America “to enlist the support of President Roosevelt and the United States government for the anti-communist campaign which the Vatican was waging at that time. [N. Y. Times, Oct. 1, 1936]

If the Catholic Church is to survive it must oppose liberalism wherever it emerges, and in whatever form. Pope Leo VII once said, “Bear in mind that the parent of this cultural socialism is liberalism, and that its offspring will be bolshevism.” (p. 330). Indeed, it is a Catholic axiom, often expressed, that liberalism is a sin of the mind and “a supreme insult to God.” It is regarded as the spearhead of all the other evils of encroaching secularism which afflict the Church.

In its resistance to the many cultural and political movements which constitute a threat to the power of the Vatican, the hierarchy has availed itself of the use of every instrument at its command. The Church cannot trust the public school system not to alienate the children from the “true faith.” It must therefore disparage that system. Moreover, it must expand its own system of parochial education, and secure for it such support from public funds as it can. The Church censors motion pictures in accordance with its own rigid views of what is decent and what constitutes moral corruption.

The ramifications of the Church's power extend far and wide. In every parish someone is watching and attacking. In Cleveland, Ohio, the hierarchy prepared a list of candidates for public office whom it was willing to support; in City College, New York, a student paper was banned and its sale prohibited because somewhere in a story carried by that paper a fictitious character spoke disrespectfully of a convent. And, says Seldes,

As every newspaper reporter knows—it is one of the things he must learn the first day—the most dangerous subject is religion, and the most sacred cow in the journalistic menagerie is the Catholic Church. Protestants and Jews must be protected from criticism, and any mention of Christian Science which the leaders of this church find objectionable will result in an immediate protest; but the sect which is most sensitive, less given to forgive an honest error, and most strongly organized for retaliation, is the Roman Catholic Church, and it must therefore be mentioned with the greatest caution except when in praise.

The Church, by its great power and its readiness to use it instantly, has succeeded in immunizing itself against any criticism through the conventional channels of radio or press or motion picture. Moreover, it has acquired great skill in enlisting all these agencies to achieve its special goals. And because George Seldes has brought this familiar story forcibly once again to our attention—documenting every charge he makes—he has placed us all in his debt. As so often in the past non-Catholic America finds itself in a state of uneasy apprehension over the designs of the Vatican and the hierarchy. Increasingly that feeling of distrust and fear must be brought out into the open. If it is suppressed, as the Church seeks constantly to suppress it, it can only fester and at last erupt from within. The time of silence ought to end; the time for frank and free discussion and understanding ought to begin.

Edwin T. Buehrer

The Coming of Age of a Great People

THE RUSSIAN STORY. By Nicholas Mikailov. New York: Sheridan House. 191 pp. \$2.75.

In writing *The Russian Story* Nicholas Mikhailov has done a service to his own country and also to America. For now—when so many biased or stupid people are losing no opportunity to plant in our minds seeds of suspicion and enmity—to promote a better understanding of the past of the Russian people and of the present Soviet life is a true service to both countries. Understanding brings friendship. How can anyone who reads of the valiant struggle of the Russian people against foreign oppressors and domestic tyrants during the past centuries—and the triumphant establishment of a representative government—help feeling that

they are our comrades not only in arms but also in the labor of building a better life for all peoples of the world?

The story is written with literary skill and with the warm enthusiasm of a true patriot. The record of such an enormous country, extending as it does through several centuries, is much too big for a little book of less than two hundred pages. The author has therefore judiciously chosen incidents here and there, and presented them in a pleasing and appealing manner. To this general commendation the reviewer would except the details of battle of some of the great Russian wars. They seem to be distracting trivia which in no way promote the basic purpose of the book. The author weaves the present with the past in a pattern which adds charm to the rich fabric of events, attractive to one who is familiar enough with Russia to keep the relationship clear. To the less sophisticated the abrupt breaks and the lack of chronologic continuity may be somewhat confusing.

The story of the economic, scientific, literary, artistic, and psychologic development in the Soviet Union is told in masterly style. A great country, even while passing through the trials of poverty, famine, pestilence, and war, has kept alive its love of the beautiful and its appreciation of human worth. Its men and women of great talent have meteoried across its darkest skies; and now the way seems clear for such progress in the art of living as the world has never seen. A great people, these, equipped with the best technique for producing the material needs of life, and with deep devotion to the common welfare. Theirs is a great love of the beautiful in all forms of art and the planned means of producing and enjoying the beautiful. What can such a people want more than many years of peace in which to realize their great aims? Shall not we in America raise our voices strongly for the maintenance of this peace, a peace as necessary for us as for our Soviet neighbors? Even when we see them exceeding us in wealth and power, as they surely will within a few years—shall we not wish them greater riches and higher attainments in the good life?

Ralph E. Blount.

The Wealth of Our Human Resources

A NATION OF NATIONS. By Louis Adamic. New York: Harper and Brothers. 399 pp. \$3.50.

We will feel "at home in the history of America" when we see that "the American story as it actually happened has within it a tremendous unifying and constructive power."

To *feel* at home in our history, we understand that "its fundamental meaning, the deepest well-spring of its greatness, consists of two elements: the idea it brought into government — that all

men are created equal and have a voice in how they are governed—and the variegated texture of its makeup.”

As we begin to read *A Nation of Nations* to entertain the ideas in it, not merely to be entertained by them, we assemble in our minds what is already there about “variegated texture” so that the new guest ideas can fit in with the old. Variegated texture is *e pluribus unum*, many states united. Our name, The United States, is full of meaning. Variety is the essence of our life. Scientists say there would be no evolution without variation of the species. That’s fundamental. We are glad no two human beings are exactly alike. Our differences make us interesting to each other, especially when we bring them together in friendship and marriage. Living cells grow by multiplying. So do industries. Industries grow in proportion as men learn how to cooperate, multiplying what each can contribute. No number of musicians playing in isolation can produce what an orchestra can. Educators try to encourage and develop individual differences. Individual differences among individuals is like self determination among nations. Our own Declaration of Independence asserted the right of self determination, while it spoke of the general welfare. A traveler through many countries saw the variegated texture of *One World*.

We love our language and when we tell why, we say that it is rich with the living of so many different people in so many different parts of the world.

The idea of diversity in unity is not new. It is in the 12th chapter of Romans and the 12th chapter of I Corinthians:

For we are many members in one body . . . Having then gifts differing . . . Now there are diversities of gifts . . . And there are differences of administrations . . . For as the body is one, and hath many members . . . If the whole body were an eye, where were the hearing? . . . And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

To apply this principle of life to our country is our next step, and our greatest. We are proud of the diversity in our language, of the diversity of our natural resources. We are proud of every diversity in our country except the one diversity that we should be most proud of — the diversity of our people.

We will be proud of our people. Someday there will be a reunion of the “word family of democratic nations.” At the banquet table there will be moments like those at the little family reunions we have known when the stories about grandpa, the aunts, and cousins are retold.

Will our children be embarrassed then by skeletons in the closets of the United States?

Their pride will be the members of the family who give distinctive characteristics to their country. Negroes will be their distinct pride—not just the few outstanding ones, but the many.

There will be a speech at the banquet beginning, “The richest

texture of culture from the greatest variety of civilizations." When the speaker says, "There were foreigners, the bearers of culture from afar," the hearts of our children will swell with pride in one great family.

To speed the day of that One World reunion, we will read *A Nation of Nations*. It is a source book of our human resources. The thirteen chapters are full of stories good for any family reunion now. They tell the histories of Americans from Italy, Spain and Mexico, France, Holland, Sweden, Russia, Germany, Negro Americans, Americans from Yugoslavia, Norway, Greece, Poland, Ireland. We all find our own histories and the lines of our interests woven through the entire texture. We have more to be proud of than we knew. "Will Rogers, who was part Indian, liked to josh the descendants of the Mayflower refugees, saying his ancestors met theirs at Plymouth Rock." But, "the first Americans came from territory now part of Russia." We trace our foreign names, our place names with pride. We realize that foreigners brought us everything we have in our homes, even to the piece of anthracite coal in the basement. When the first man to see that it could be used as fuel "tried to peddle it, he was threatened with mob violence as a swindler and a foreigner."

We are all foreigners and proud of it, or, there are no foreigners because we are all at home in our history.

Helen Rand Miller

Another Pilgrimage to the Land of Our Fathers

WHAT IS CHRISTIAN CIVILIZATION? By John Baillie. New York: Charles Scribner's Sons. 59 pp. \$1.00.

Professor John Baillie sets out in this little book to discover by historical and theological analysis what may properly be called a "Christian civilization." His point of departure is, of course, his orthodox theology.

The main interest in this book for liberal theologians and for a-Christian philosophers is the assumption, which Mr. Baillie seems to feel is universally granted, that one who is not Christian is neutral (or negative or nothing). He quotes T. S. Eliot with approval: "A society has not ceased to be Christian until it has become positively something else. It is my contention that we have today a culture which is mainly negative, but which, so far as it is positive, is still Christian." Such a conclusion violates two historical facts: first, that some of the positive elements in Christianity are derived from non-Christian sources and maintained by non-Christian forces; and second, that Christianity could sustain itself without further borrowing from non-Christian sources. Mr. Baillie

nevertheless presents a challenge to those who accept in whole or in part the ingredients of science, and of rationalism and democracy, to explain the positive and dynamic quality of their view.

Mr. Baillie's view, it seems to me, is that in a sense no civilization is or could be properly described as altogether Christian, since the Christian realm partakes of a world beyond the reach of this world. He does not recommend setting up separatist communities, however, but believes that Christianity must work in and for this world. He is inclined, finally, to describe a Christian civilization as one in which Christian ideals dominate the decisions made therein. The Christian man, Mr. Baillie believes, can give his allegiance to a contemporary society only in part, since his real loyalty is to a world beyond.

The author, quite surprisingly, is a victim of the fallacy of arguing for truth from necessity. The argument as it recurs in the pages of this little book runs as follows: The observance of Christian moral ideals will alone preserve the world from destruction; the Christian theology which has been the traditional ground for the belief in Christian moral ideals cannot be "proved" on any scientific ground; but the Christian moral ideals also cannot be "proved" on any scientific ground; therefore it is necessary to believe the Christian theology, however unprovable, in order to provide a ground for belief in Christian moral ideals.

It is very difficult to understand how the Christian morality, if it is not credible in itself, becomes any more credible through the support of the Christian theology, also incredible. As for myself I find ample proof of the morality of love: biological, psychological, sociological, and metaphysical. The universe demands a belief in Christian ethic. Its greatest deterrent is the theological company it keeps; and I should be inclined to find proof of the inadequacy of this theology in its inability over some two milleniums to make a success of the Christian morality.

Thaddeus B. Clark

Aaronites to Zygomalas

AN ENCYCLOPEDIA OF RELIGION. Edited by Virgilius Ferm. New York: The Philosophical Library. 844 pages. \$10.00.

Twenty-five years ago Shailer Matthews and Gerald Birney Smith issued their *Dictionary of Religion and Ethics*. It has served excellently as a compact and reliable reference work; but a great deal has happened in religion and its related fields since that book was published. Some time ago the need for a completely new volume of similar nature became pressing. Under the editorship of Dr. Ferm, head of the Department of Philosophy in the College of Wooster (Ohio), one hundred and ninety reputable scholars were enlisted to cooperate. The result is gratifying.

Many of the contributors are outstanding liberals, and nearly all are scholars of unquestioned ability. It is necessary only to mention such names as Bixler, Bainton, Case, Eastman, Goodspeed, Skinner, Wilbur, Enslin, Hartshorne, Wieman. *et al*, to indicate the sound worth of the book. It should be of permanent value in the library of anyone who seeks an unbiased understanding of religion. (Its spirit is quite unlike a rather old reference work I used recently. Under the subject *termites* one could almost hear the writer's revealing accent as he wrote that there had been few instances of the pest in New England — in fact he had heard of only one colony within the bounds of Cambridge!)

One of the many interesting features of the work is its complete coverage of the sects which have sprung up within American Protestantism. For example, under *holiness churches*, twenty eight different organizations are listed — ranging from the Church of the Nazarene, with 136,000 members, to the Christian Congregation with 1 church and 57 members — and each of these groups is treated in a separate and informative article. The more recent exotic bodies are also reported. Modern trends in psychology, sociology and other related fields receive excellent handling.

Thorough and objective editing is evident. The style is uniformly succinct and does not vary greatly. Although each article is initialed, this is entirely to the good inasmuch as the value of a reference work is its immediate presentation of fact and conclusion. The bibliography is adequate, if not exhaustive, and the system of cross reference is practical.

The articles on *Unitarianism* and *Universalism* are excellent, surpassing in value in my estimation, some which are included in certain more imposing encyclopedias. Earl M. Wilbur and Clarence R. Skinner are the respective authors. Among related subjects included are *Socinianism*, *Anti-Missionary Movement*, *Liberal Theology*, *Restorationism*, *Parker*, *Channing*, *Miner*, *the Ballous* (1st and 2nd), *Murray*, *et al*.

Harmon M. Gehr

Negro Leaders Speak Their Mind

WHAT THE NEGRO WANTS. Edited by Bayford W. Logan. Chapel Hill, N. C.: University of North Carolina Press. 352 pp. \$3.50.

A great change in the relations between the Negro and white population of America has been in the making during the war years. Most Negroes would say that the change — if any — has been negligible; that on the other hand there have been new faggots of discrimination heaped on the old fires of racial oppression. But no one can deny that a very great change has come about in the amount of attention the "race question" receives. The murmur of discontent against American Democracy, as it is experienced by our large

est minority group, has risen to an articulate roar which can be heard in every corner of the land.

It is not only the Negroes who are expressing wants; many white people are convinced that the amount of democracy of which America can boast is best measured by the degree to which all of our people share in its benefits, its privileges and its responsibilities. At most times and in most places that share has been decidedly unequal for American Negroes. This limitation of democracy is a threat to all groups.

Some people fear and fight a change in America's color caste system. Others point to racial discrimination as the most nearly Fascist institution which can be found outside of Fascist nations, and they oppose its continuation for the same reasons and with the same fervor that our early democratic patriots displayed in their fight against autocracy.

But even though the reasons may be opposite, everyone is interested in what the Negro wants. Some listen through fear, behind a wall of argument; others listen through a sincere desire to help make a path of transition from oppression to freedom which will strengthen our democracy as it corrects an historic injustice.

"What the Negro Wants" turns out to be a very satisfactory description of what every good American, faithful to the ideals of democracy should want — no more, no less. This appears as a unanimous demand in the provocative book published by the University of North Carolina Press — *What the Negro Wants*.

The book is a series of essays contributed by representative Negro leaders from all sections of the country and all walks of life who interpret the ambitions of American Negroes. It is edited by Rayford W. Logan of Howard University.

The demands of a special group in society were never more in line with the good of the whole than the aspirations that are set forth in this book. Mr. Logan begins the testimony by stating these aims of first class citizenship as the irreducible minimum:

1. Equality of opportunity;
2. Equal pay for equal work;
3. Equal protection of the laws;
4. Equality of suffrage;
5. Equal recognition of the dignity of the human being;
6. Abolition of public segregation.

Every contributor to the collection indicates complete agreement with these objectives as the least which Negroes can claim.

W. E. B. DuBois, the distinguished scholar — whose work as one of the founders of the National Association for the Advancement for Colored People and as head of the Sociology Department at Atlanta University has given him an almost austere prominence among the leading Negroes of America — writes an autobiographi-

cal essay which identifies his own experiences and struggles with that of his race, and comes out with these aims:

1. United action on the part of thinking Americans, white and black, to force the truth concerning Negroes to the attention of the nation;
2. Scientific investigation and organized action among Negroes in close cooperation, to secure the survival of the Negro race, until the cultural development of America and the world is willing to recognize Negro freedom.

Throughout the book, just as in daily experience, one finds evidence of the truth that racism breeds more racism, that racial hatred and mistrust is usually answered by racial hatred and mistrust; that just as white people can relegate Negroes to second-class citizenship merely because they are black, so can Negroes hate white people merely because they are white, and with probably much better cause.

The Need for Strong Negro Leadership

Leslie Pinckney Hill, President of State Teachers College, Cheyney, Pennsylvania, emphasizes the value of wise, selfless Negro leadership. His essay has strong religious overtones as he sets a high standard for Negro responsibility and calls for "disciplined parents in upright, democratic homes, wherein children are wanted and secure, and wherein they shall be taught respect for the laws of God and man, obedience to rightful authority, the universal need of sacrifice, responsibility for some worthy service to the family group, and the value of all work well done." The home, the school and the church are the corner stones of his belief.

The essay of Charles H. Wesley, President of Wilberforce University, sums up the idea that all the Negro wants is that the Four Freedoms shall be taken seriously and applied honestly to social, political and economic life in America. He presents historic data concerning the efforts of Negroes in America to fight their chains, and traces the steps in this battle.

Each of the essays adds to the over-all picture of the history of Negro struggles in America — a history which is becoming a common part of the knowledge of every Negro, whether he has had any formal education or not. It is also a history which quickens the blood of every believer in human dignity and the rights of man.

The Assistant Secretary of the National Association for the Advancement of Colored People, and Editor of *The Crisis*, Roy Wilkins, points out that in fighting a war for democracy it is inevitable that the democratic aims of the war be made explicit. In denying any similarity between the racism of the Nazi philosophy and the racism of the American color caste system progressive claims were made by national white leaders which the Negro population will now allow to be forgotten. These claims did not originate in the war; the anti-Fascist struggle simply provided a court in which

they could be more plainly heard. The Negroes want now — and have always wanted — “simply complete equality in the body politic. They could not in self-respect ask less.” Attacks upon citizenship rights of Negroes are attacks upon democracy.

A vigorous, dramatic, aggressive leadership has been supplied the Negro cause by A. Philip Randolph. He speaks out for “true democracy” for “security, and plenty, with freedom . . . for economic, political and social equality.” He tells his people they must fight for freedom. He describes the March on Washington movement which resulted in Executive Order 8802 — which established the Fair Employment Practices Committee. Randolph places economic action first in effectiveness and says that the “major and paramount form of economic action by the Negro people must necessarily be the building of trade and industrial unions.” He recommends consumer cooperatives. He discusses political action with the pressure of a solid Negro block as the tool. He discusses “non-violent good will action which covers the area of social relations.” He advocates the formation of race relations committees in cities and states.

Willard S. Townsend, another leading contributor to this series of essays, is President of the United Transport Service Employees of America, and a member of the Executive Board of the CIO. He is not only a great leader of his race, but an outstanding labor leader on any terms regardless of race. He propounds that the “Negro problem has been made unnecessarily complicated by racists of both groups who profit from it.” He speaks in terms of the broad economic issues of the day, which in the final analysis will determine the conditions under which the racial problem will be solved. To Willard Townsend racial inequalities began and are continued for the purpose of economic exploitation, and this fact explains most of what occurs in racial conflict. It likewise explains regional differences in race attitudes. He argues that an economy which limits production, restricts employment and generally seeks to protect special interests by depressing economic life — by enforcing a scarcity economy — is the evil to be fought, and Negro and white can join together in organized labor with an identity of interest in this struggle.

It is impossible in this review to even sketchily indicate the substance of each essay. It is an important book — gathering together as it does the views of outstanding and representative Negro leaders.

The greatly respected and revered Mary McLeod Bethune contributes. Langston Hughes — the great poet — has an essay.

The other contributors are Gordon Hancock, Professor of Economics and Sociology at Virginia University; Frederick Patterson of Tuskegee Institute; and George S. Schuyler, Associate Editor of the Pittsburgh Courier and of the African; Doxey A. Wilkerson, Vice President of the International Workers League, and a leading

member of the Communist Party, and Sterling Brown, Associate Professor of English at Howard University.

Everyone interested in knowing what the aims of American Negro leadership are should read this book. It will provide a useful tool of understanding of this most important of domestic issues in America today.

Thomas H. Wright

Light on a Conquered People

THE JAPANESE NATION. By John F. Embree. New York: Farrar and Rinehart, 1945, 308 pp. \$3.00.

If we could take time to understand, perhaps we could simplify our occupational duties in Japan. There is no doubt but one critic is correct when he says, "The Japanese are not a conquered people, but a liberated people."

This book is not a harsh critique, but a sympathetic expression from one who has obviously taken the time to be still. The author opens his volume with the statement that:

Just as the nature of modern America cannot be understood without a knowledge of puritan New England, the slave economy of the South, the westward-moving frontier and the general political ideal of individual freedom of conscience and action, so Japan cannot be understood without a knowledge of the feudal-government system based on loyalty to overlord, on careful checks on the growth in power of Outside Lords, and on a general faith in Confucian principles of government and society which stresses the interests of the social group rather than that of the individual.

On the assumption that we desire a *People's Peace*, let us understand. With pleasant simplicity, Embree unveils the "face" of Japan by presenting the historical tracings which made up the complex economic and political patterns and their taction with education and religion. Trivial as well as important details—all the way through the enigma of her administration to the family "koseki" register, and the consequent family attitudes, submissions and pressures—are explained. Also, it is interesting to note that our author claims it is impossible to always differentiate between the Chinese and Japanese due to such wide variations in physical types. From the time when feudal lords wielded power—according to the measure of rice in their warehouses—to the Meiji industrialization and international banking, the strength of the economic, doctrinal enslavement of Japan is told in modest language.

Modern Japan is still struggling with feudalism, the vaunted military elite and the only nominal Emperor, who is yet considered the "benevolent father" of the Japanese. These, in turn,

consider themselves the benefactors of East Asia, for which swagging they require complete obeisance and respect.

Embree's recounting of certain elements of friendship for the United States is parallel to accounts from certain reliable sources in Japan at the present time, even though strong dislikes are felt for us.

The author feels that the hold of the Shinto priests, which constitutes a state system, could be easily diverted by making them dependent upon voluntary contributions. However, this book is essentially a composite picture of Japan and not a recommendation for her future, although Embree does render a slight prognosis.

We, who dropped the uranium bombs on this sick nation, are not without the same symptoms. Their ills are ours as their responsibilities are ours. As liberals, religionists and as radicals who talk about "roots," we should welcome this volume which will assist our gropings toward a *people's peace* and a world government for world purpose; for only in this way can we cope with the problem of over-population of Japan and the necessary quota rationing of the natural resources of the earth.

Ernest Caldecott

The Process of World Unity

BRINGING OUR WORLD TOGETHER. By Daniel J. Fleming. New York: Charles Scribner's Sons, 1945. 155 pp. \$1.75.

This is so excellent a little book that it deserves a longer and fuller review. Dr. Fleming traces, here, the aspirations of the ages as expressed in world religions and philosophies on the immortal theme of the coming brotherhood of man. He traces the geographical and biological reasons for early man's dispersion around the world. He traces next, and literally "brings together" the evidences in our own age, of man's return to man. In all these, transportation and communication are basic factors; but there are innumerable supplementary agencies. Language, writing, the invention and use of money, world trade, and countless conferences and associations of people to achieve human understanding and to move towards common human goals—all these enter into the process of "bringing our world together." For a study-group, composed of young people, or adults, it would be difficult to find a better text and guide.

E. T. B.

Introducing our Contributors

Ramona Sawyer Barth, author of *Fiery Angel*, the story of Florence Nightingale, has written much and often of the contributions of outstanding women to contemporary civilization. Her present article comes in the nature of a prelude to a forthcoming book on outstanding Unitarian women . . . **Russell R. Bletzer** is a welcome newcomer to our family of contributors. He is the minister of the Unitarian Church at Erie, Pennsylvania . . . **Alfred Stiernotte**, well known to our readers, is a prolific writer on philosophical problems. He is the minister of the Unitarian Church at Vancouver, B. C. . . . **Homer Jack**, a Ph. D. from Cornell University, achieved also a B.D. and entered the ministry. He is at present the Executive Secretary of the Chicago Council Against Racial and Religious Discrimination. . . . **Henry Nelson Wieman** needs no introduction to any reader of religious journals in America. A professor of philosophy at the University of Chicago, he was asked to answer "The Christian Answer" as formulated by a group of theologians—including Reinhold Niebuhr—who have been meeting, seminar fashion, for many years. . . . **Ralph E. Blount**, now a resident of Oak Park, Illinois, has recently retired from a long and distinguished career as a teacher in the public schools. . . . **Helen Rand Miller's** article about the Reader's Digest in the Autumn Issue of the *Journal of Liberal Religion* evoked nation-wide comment. She teaches English in the Evanston, Illinois, High School, and is the author of a number of widely accepted textbooks. . . . **Thaddeus B. Clark**, a Ph. D. from Harvard University, is now the minister of the First Unitarian Church in St. Louis. . . . **Harmon M. Gehr**, our editorial associate, contributes regularly to various religious journals. . . . **Thomas H. Wright**, a former Congregational minister, is now Executive Director of the Mayor's Committee on Race Relations in Chicago. He is co-author of a recently published Chicago Charter of Human Relations, embodying elaborate but carefully drawn up recommendations which some ninety religious and civic groups in America's second city are pressing for city-wide adoption. . . . **Ernest Caldecott**, a leader of the Humanist movement in America, is minister of the First Unitarian Church in Los Angeles. . . . **Edwin C. Palmer** and **Kenneth L. Patton** are well-known in their denomination for contributions of rich and meaningful service materials, expressive of our contemporary need. Mr. Palmer is a Unitarian minister in Kalamazoo, Michigan, and Mr. Patton ministers to a growing number of students and faculty members at the University of Wisconsin, in Madison.

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